STATE POPULATION CENSUS BY FAITHS

Meaning, Reliability and Value

By H. S. LINFIELD, Ph.D.
Director, Jewish Statistical Bureau

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Introduction

WHAT IS A STATE POPULATION CENSUS BY FAITHS?

What is a state population census by faiths? In a number of countries, an inquiry is made into the religion of the inhabitants in the course of the taking of the decennial or quinquennial population census. In Germany, for example, the government authorities seek to determine each citizen's formal or legal affiliation with the church. In the last population census of that country, the census questionnaire or schedule had the following question:

"Column 9. Religious affiliation. Legal affiliation is the determining factor. If one does not belong to a church religious group, or association having a social philosophy of life, enter 'none' (See instructions)." The latter reads: "The question of one's religious affiliation does not seek to find out his or her inner conviction, but solely the outward (legal) affiliation with a church, religious society, or association having a social philosophy of life. In accordance with Sections 4 and 7 of the Law of April 12, 1933, Article 133 part 3 of the Constitution of the Reich, every person must answer this question. The religious society should be indicated clearly. Indefinite entries, such as Christian, Non-Conformists, are insufficient. Persons belonging to evangelical free churches and sects should report as such, e.g., as Old Lutheran, Separatist, Reformed, Mennonites, Baptists, etc. A similar distinction should be made between Roman Catholic, Old Catholic, Greek Catholic, etc. Persons belonging to a church or religious society and in addition also to an association having a social philosophy of life, should report the church (religious society). Persons who do not belong to a church or a religious society, but who are members of an association having a social philosophy of life, should report the name of the association, e.g. German Union of Monists, Union of Freethinkers, etc." (C-82).

In other countries, the authorities seek to find out the "religious conviction" of each person, irrespective of the person's formal or legal membership in a particular church or community. So in Esthonia, for example, the population census schedule of the 1934 census, included the following question: "Religion," and the instructions read, "Here the enumerated is to be questioned as to which religious faith (religion) he adheres or whether the person adheres to any religion. The answer is to be marked in accordance with the religious conviction of the enumerated, for instance 'Ev. Lutheran,' 'Greek

Orthodox,' 'Roman Catholic,' 'Baptist,' 'Adventist,' 'Methodist,' 'Hebrew,' etc. or 'No faith' " (C-55).

Whether a state population census seeks to determine the religious convictions of the inhabitants, or their formal (legal) membership in particular churches, the result is the same, namely, an enumeration of the population of a country, distributed by faiths. This type of census we shall call a state population census by faiths. Care will be taken to keep distinct the state population census by faiths from the state church census, wherever such a one is conducted, the United States, for example. The former deals with *persons* and their religious beliefs or practices or both; while the latter deals with *associations* for religious purposes, their membership, their real and other property, religious and educational work, ministers and other employees, and fiscal status. In a considerable number of countries, the returns show that all but a negligible number claim to be of one faith. Besides these mono-faith countries, there are other countries where a majority or a large portion of the population claim a common faith, like Roman Catholic, Greek Orthodox, Presbyterian, Islam, or Hindu. This faith we shall designate as the majority faith, while the other faiths we shall call minority faiths. By the term "Non-Confessional" we shall understand all such persons who claim in their answers to the question on religion, that they are atheists, agnostics, No religion, etc. Finally, by the term "Unknown and Indefinite" we shall understand, first, persons whose census returns did not have a reply to the religious question, "No reply," secondly, persons who objected to answer this question, "Object," and thirdly, persons who, instead of giving the name of the particular faith they profess, as required, entered a general designation, such as, "Christian," "Catholic," "Non-Conformist," "Protestant," or "Believer," "Orthodox," "Unorthodox," or gave the name of the church they attend, such as "Church of St. Mary," etc.

Already the First International Congress of Statisticians held at Brussels in 1853, discussed the introduction of the rubric "religion" in population census questionnaires. The International Institute of Statistics, which took over the functions of the International congress, continued the discussion of this matter at its second meeting in Paris in 1899, and again at its fourteenth meeting in Vienna in 1913. Since then the matter has been discussed from time to time.[1] But to date, no summary has appeared giving the experiences gained by the countries that have practiced this type of census. This is the purpose of this monograph, which aims to discuss the present

[1] *See* International Congress for the Science of Population. Munich 1936. p. 148 ff.

extent of the state population census by faiths; the nature of the question on religion in the census questionnaire; the summation of the census returns; the utilization of the census results by state authorities and by church bodies; and finally, the meaning of the state population census by faiths, it reliability and value. The survey covers every independent country and every colony or dependency which in its last population census sought to determine the religious affiliations of its inhabitants.

The census reports of the various countries constitute the principal source for this study, designated as (Rp). A number of official communications that this writer received from the countries that practice the state population census by faiths, formed another source. These included the Statistical offices of Germany, Italy, Mexico, Roumania and other countries, as well as a number of communications from the heads of church bodies in those countries, designated as (C-1), (C-2) etc. A list of these is given at the end of this monograph. In many respects the latter sources proved even more valuable for this study than the official census reports.

This study was undertaken at the suggestion of the National Association of Statisticians of American Religious Bodies, and a preliminary report was given at the last annual meeting of the Association in Washington. The author takes this opportunity to thank the Association and its officers for their interest in this survey. The author further desires to express his gratitude to the statistical offices of the various countries and their directors for the invaluable source-material which they gave to the author. Several of the learned directors have since kindly read the preliminary edition of this survey, and added numerous corrections, all of which have been incorporated in this edition. Finally, the author desires to thank Professor Oscar Janowsky of the College of the City of New York, who read the manuscript of this edition.

Chapter 1

EXTENT OF POPULATION CENSUS BY FAITHS

The state population census by faiths is not as widely practiced as it is sometimes claimed. In the western hemisphere, the United States, Brazil and Argentine do not enumerate their respective populations by religious affiliation. So also Japan in Asia, and France, Great Britain, and Russia in Europe. Only Germany and Italy, of the principal powers of the world, enumerate their respective populations by faiths. The United States never followed this practice, while other countries abandoned the practice after having tried it. These include France and Great Britain in the Old World,[1] and Argentine and Brazil in the New World. For complete lists giving the countries that do and those that do not practice the state population census by faiths, the reader is referred to the Detailed Tables, A to D.

At the present time the states that practice this type of census are the following:

1. Germany, including Austria, and Danzig. In these countries church assessments are collected through the authorities of the state.

2. Iceland, Norway and Sweden. In these North European countries, the Evangelical-Lutheran religion constitutes the state or national church. In Norway, not only the king, but by law at least half of the members of the cabinet must belong to the Lutheran church. In Sweden, a few minor civil disabilities are still attached to persons who do not belong to the Lutheran church.

3. Netherlands and Switzerland. In the former, the State supports the various church bodies, while in Switzerland, following a long historical development, the state exercises certain restrictions over the church, specifically, the state guards against the penetration of Jesuits. As a result of the Religious Reformation, each of these two countries, like Germany, consists of districts predominantly Protestant, and others predominantly Roman Catholic.

4. A group of states which came into existence as a result of the World War or whose boundaries have been greatly enlarged as a result of the war, which states have, each one,

[1] In Belgium, the census of 1846 enumerated the population by faiths. "At the time of the preparation of the following census (1856)," Dr. Lessoir, the director general of the Belgium Census Bureau, wrote this author, "the Central Statistical Commission proposed to the Government, to the majority of its members, to include again the question concerning the professed faiths. Certain members, however, made the observation that in view of the provisions of freedom of religion and of conscience written into the constitution, no Belgian is obliged to answer questions concerning his religious belief, and that it would not, therefore, be possible to impose penalties upon those who would refuse to answer them. These were no doubt the considerations which led the Government to remove this point from the schedule of 1856" (C-109).

international treaty obligations for the protection of certain rights of racial, linguistic, or religious minorities. To this group must be added two other states which have lately been admitted as members of the League of Nations under similar treaty obligations, namely, the Kingdom of Egypt and the Kingdom of Iraq. These countries thus comprise the following:

Greek Orthodox Countries: Bulgaria, Greece, Roumania and Yugoslavia.

Roman Catholic Countries: Czechoslovakia, Hungary, Lithuania and Poland.

Lutheran Countries: Esthonia and Latvia.

Moslem Countries: Albania, Egypt, Iraq and Turkey.

5. A group of Roman Catholic countries where the church and state are or were closely connected. These are the following:

Italy, where the Roman Catholic faith is the state religion, and the two small prinicipalities of Liechtenstein and Louxemburg in Europe.

Eleven Latin-American states: Bolivia, Chile, Colombia, Costa Rica, Dominican Republic, Guatemala, Honduras, Mexico, Panama, Uruguay and Venezuela.

6. The British Dominions, India, Siam, and a number of dependencies. As a rule, French dependencies do not enumerate their populations by faiths. Nor do the colonies under Japanese, Portugese, Spanish or United States rule. On the other hand, those under British control often follow the practice of the state population census by faiths. So also the colonies under Dutch or Italian control.

In backward countries, such as certain African colonies, a population census by faiths often shows the process of Westernization. Thus in the colony of Basutoland, a native territory where no white settlement is allowed, the census of 1921 enumerated 496,000 people. Of these 359,000 were described as heathen, unknown or unspecified, 136,000 were Christians, and 1,000 were non-Christians. The further distribution of the Christians by denominations gave an indication of the type of European influence in the colony, as follows: French Protestants, 66,883; Roman Catholic, 38,984; Church of England, 18,839; African Methodist Episcopalian, 6,181; Wesleyan Methodist, 1,428; and Dutch Reformed Church, which signifies Union of South African influence, only 320 (C-16). In the case of the British colony of Mauritius, the census commissioner favored the writer with the following instructive note: "In so far as Mauritius is concerned, religious persuasion coincided with quite a definite standard of civilization. Thus Europeans or europeanized Africans and Asiatics in the Island follow

some form of Christianity. People who adhere to Hindooism or Mohamedanism remain Oriental, not only in their religion but in their modes of life. The spreading of Christianity and the resulting consequences as regard intermarriages, etc., is thus, to a certain extent, an indication that the formation of a 'Mauritian' entity is being consolidated" (C-13). The underlying reason for the recent state population census by faiths in the Lebanese Republic (French), is especially instructive: "As you will note, the census lists the various religious rites, because of the importance attached in the past in the Orient to questions of faith. It should be noted, however, that at present the tendencies of the administration of the country are to weaken gradually the significance of these ancient divisions, in order to substitute for them ideas of national unity in respect to the various rites, in conformity with modern public law" (C-7).

Sometimes local interest at a particular time is the cause of a state census by faiths. Thus the report of the 1918 census of the Philippine Islands gives the following explanation: "The Census of 1903 contains no specific data concerning the religion. . . . Under the Spanish sovereignty, the Catholic religion was the only one permitted in the Philippines, but the change of sovereignty brought with it the separation of Church and State and liberty of worship. Before the taking of the present Census, many persons thought that there had been a radical change in the Filipino people in regard to religion, the same as in other aspects of social life here; but the data of the Census showed that notwithstanding the liberty of religion, the Filipino people in general have remained Catholic" (Rp '18).

As for the British Dominions, in Newfoundland, the census serves as a basis for government grants for church schools. No administrative use of any sort is now made of these censuses in the remaining British Dominions; evidently the practice is a tradition from days long past. Recently the experienced census office of the Union of South Africa evidently thought that no loss would come to the state or the churches if the results of the 1936 census by faiths were left unpublished, which it did. In India, however, the population census by faiths serves as one of several bases for the allocation of seats in the Indian legislatures and the distribution of civil service employment among the religious communities.

For a summary of the results of the recent state population census by faiths of each of the countries named above, the reader is referred to Detail Table C for the independent countries, to Detail Table D for the colonies and to Appendix C for the faiths returned in the various countries.

Chapter 2

NATURE OF QUESTION ON RELIGION IN THE CENSUS SCHEDULE

Whether a state desires to determine the religious convictions of the inhabitants of the country or their formal affiliations with the churches, it seeks to do so by means of a question in the population census questionnaire or schedule. What is the nature of the religious question, how is it phrased, and what safeguards are taken to assure a definite reply on the part of the enumerated population?

In Germany, as stated above, the census seeks to determine each person's legal affiliation with a church, religious association, or a society with a social philosophy of life. So also in Danzig and in Austria before its annexation to Germany. In those countries the question on the schedule is simple. "To which religious association do you belong," read the last Danzig population census schedule. Notwithstanding the simplicity of the question, the last German population census schedule, first explained that a person's religious conviction is immaterial for this census and then instructed the census takers to avoid indefinite entries, such as Christian, Catholic, or non-conformist, philosophy of life, should report the church (religious society) and especially to take care that persons who do not belong to a church or a religious society, but who are members of an association having a social philosophy of life, should report the name of the association, e.g. German Union of Monists, Union of Freethinkers, etc. (See Appendix A s.v. Germany.)

In the North European countries of Finland, Iceland, Norway and Sweden the function of the state population census by faiths is to determine whether a person is affiliated with the state or established church, another religious body, or none. Thus the question in the latest Iceland census read, "Congregation: the established church, free church or other congregation or denomination, or not adherent to any religious denomination" (C-5), and the question in the recent Finnish population schedule was even simpler: "Religious or civil register" (C-56). In those countries, every person is enrolled either in the register of a church or in the so-called "civil register." As a matter of fact, in the latter country, in the large towns the enumerators entered this information as instructed by the enumerated; while in the smaller cities and in the countryside the data on this subject was supplied by the congregations (C-56).

In the other countries that practice the state religious population census by faiths, the object is to determine the religious conviction or particular faith of each person, irrespective of his or her legal or formal membership in a particular church or community. In backward countries, like British Malaya, the census aims to determine only the broad divisions of the population. In that country the instructions provided that "Christians enter 'Christian' only, not denomination" (C-8). Similarly, in the latest Bolivian census, "Religion. Column No. 9 must be left blank if the person is a Catholic; otherwise enter 'D', or dissenter" (C-40). As a rule, however, the census seeks to record each person's particular denomination or sect—one's personal faith. (See Appendix A s.v. Esthonia and other countries.)

In some countries the question simply reads, "Religion" (Yugoslavia), or "Religious profession, if any" (Bermuda), or "State clearly the religious denomination or sect" (Union of South Africa), or "The religion, sect, church to which a person belongs" (Roumania). In other countries the question is much fuller. A good example is the census schedule of Egypt. The question reads as follows: "Religion and sect. (1) In the case of Moslems write only the word Moslem. (2) In the case of Christians avoid any term that may apply to more than one Religious Body, such as: Coptic, Protestant, Catholic and Orthodox, but write the definite name of Religious Body to which the person belongs, thus: Coptic Orthodox, Coptic Catholic, Evangelical, Church of England, Presbyterian, Roman Catholic, Greek Catholic, Greek Orthodox, Maronite, etc. (3) In the case of Jews write the Sect as well as the word Jew. (4) In the case of other religions, state the name of the Religion to which the person belongs" (C-78).

Because of the subjective character of this question, care is exercised by the schedule makers with the view to securing a definite reply from the enumerated population. The case of the person who has successively changed his faith offers little difficulty. The Italian schedule of 1931, for example, provides that "one who has belonged successively to several religions must enter the last one" (C-18). As for children of immature years, the schedules as a rule provide as follows: Bulgaria: "In the case of small children one must enter the religion in which they are brought up" (C-53). Canada: "If the sons or daughters in a family belong, or adhere to, or favour a different religion from the parents, or either of them, the fact should be recorded. In the case of children of immature years, the religion in which they are being trained or brought up should be recorded" (C-79). If no decision has been made, the schedule used in

Surinam says: "in case the parents are members of different denominations and in that respect no decision has been taken in regard to the children, then the denomination of the father is considered to be that of the children" (C-44). On the other hand, in Lithuania unbaptized children must be reported as belonging to the church of the mother (C-59).

More difficult is the matter of assuring a definite and intelligible reply for the name of the faith which the enumerated person professes or favors. One method, widely used, is to list the faiths. So for example the Mexican schedule: "Are you Catholic? Are you Protestant? Are you Buddhist? Are you Jewish? Are you of another religion?" (C-90). Or, Switzerland: "Confession: Protestant*, Roman-Catholic*, Christian-Catholic (Old-Catholic)*, Israelite*, if of other faith, which? ....." (C-63). The star refers to the instruction which provides that the enumerator underline the reply. Or, Hungary: "Religion? (See the corresponding paragraph of instructions). Rom.-Cath. (1), — Greek-Cath. (2), — Reform. (3), — Evang. Augsburg Confess. (4), — Greek-Orient. (5), — Unit. (6), — Israel. 7, — [Member of Congr. (neolog-) (8), — Orth. (9), — Statusquo-Religious community (10)], — or: ....." (C-57). In the above quotation, the statement beginning with "Roman Catholic" is printed in italics with instructions to underscore the right answer. If the enumerated person was of a religion other than those listed on the schedule, the enumerator evidently entered the name of the faith in the space following "or." In the Dutch census of 1930, the question was divided into three parts, as follows: "a. Does he belong to one of the under 4a mentioned church societies or independent church congr.? (yes or no? ..... b. If yes, to which? ..... c. Does he, furthermore or exclusively, belong to any religious community, other than mentioned under 4a (list)? If yes, to which....." On the back of the schedule was printed a list of the church associations that were officially known to the Government, totaling 33 faiths. The difficulty with this type of question is evident: it leads the enumerated person to give one of the answers listed, especially the better known, like Roman Catholic, instead of his own preference, if it is one other than those named on the list. As a rule the majority of the population in a locality belongs to one faith. Unaffiliated persons and persons belonging to minority faiths are likely to enter the majority faith which is listed and known in the locality.

In other countries, the denominations or faiths are not enumerated, but instructions are given, such as the following, in Canada: "The religion of each person will be entered accord-

ing as he or she professes, specifying the religious body, denomination, sect or community to which the person adheres or belongs, or which he or she favours. An entry MUST be made in this column regarding the religious belief or affiliation of each and every person enumerated in Column 3. The information must be written out in full. Abbreviations must not be used" (C-79). Or, Palestine: "Enter each person's religion as he declares it, together with the sect where sect exists, e.g. 'Moslem-Shia,' 'Christian, Maronite,' 'Jew,' 'Samaritan,' 'Druze,' etc., etc. If any person declares that he has no religion, is an agnostic, is an atheist, enter 'No confession,' or 'agnostic,' or 'atheist' " (C-51).

The chief problem that faces the schedule maker is evident when one examines the numerous ways in which this question is put in the schedules, and the varied instructions given (See Appendix A). This difficulty springs from the fact that in modern society a part of the population belongs to well-known church bodies, another part of the population belongs to bodies that are sufficiently defined to the members, which bodies are however unknown to the census-takers, and often appear to the latter as facetious; while a large part of the population is unaffiliated, but is acquainted with the identity of the principal church bodies in the locality or country. The former return the name of the church of which they are members, which is correct. Persons who are members or adherents of minority and unknown churches or faiths are often disinclined to reveal their faith, and when forced to give their preference are likely to give that of the majority group in their locality, which answer is false; while the latter group, the unaffiliated, are prone to return the name of one of the religious bodies that are known to them as the religious faith that they favor. This is especially the case in the new countries where descent often corresponds to church. So for example, unaffiliated persons of Irish descent are likely to return Catholic, and persons of North German descent, Lutheran. Now, the returns of the large group of unaffiliated, while not incorrect are evidently of a different type than those of the first group and statistically the one can not be combined with the other. The questions on the schedules and the instructions do not show that the schedule makers have succeeded to overcome this inherent difficulty of the state population census by faiths. In fact, nowhere in the census schedules of the countries that aim to determine the religious preference of the population, is there an attempt made to define the three terms which are evidently indispensable to such a census, namely, "faith or religion," "member of a church," and "preference for a faith or religion."

The fear or disinclination on the part of minorities to reveal their religious preferences probably cannot be overcome. The other difficulty may perhaps be overcome by dividing the question on religion into two parts: the one designed to bring out as to whether or not the enumerated person is an enrolled member of a church; while the other part of the question would deal with the large group of unaffiliated, where the objective would be to determine religious preference. But religious bodies differ in their methods of counting enrolled membership and, furthermore, cancelled or lapsed membership would be included in the first group. Again it is doubtful if the enumerators would be able to keep these two classes of persons distinct one from the other.

The failure on the part of the schedule makers to deal successfully with these inherent difficulties is not due to lack of energy or zeal. The care taken in the New Zealand census of 1936 is instructive. In that country, the question read: "Religion. State religious profession." The instructions read as follows: "In the case of a child give religion in which it is to be brought up. There is a statutory right of objection to this question; if right exercised, enter 'object,' " and on reverse: "Please do not use indefinite terms, such as, 'Protestant,' 'Catholic,' 'Believer,' etc." In addition field workers received the following printed instructions: "There are almost innumerable religious professions and some of the terms used, which may appear facetious to a subenumerator, are yet perfectly correct. So long as there is an entry made at all it would be a fairly safe rule for a subenumerator to accept it." Finally, prior to the night of the census, a radio broadcast to the people with regard to this question emphasized the following points: (1) that the contents of all census schedules and all statements of this kind made to census officials are absolutely confidential under heavy penalties which would be strictly enforced; (2) that every person has a legal right to object and might simply record his objection, but it was urged that recourse should not be had to this right unless there was a real and substantial reason for the objection; and (3) that every person should record his religious profession freely in such terms as he thought fit. However, it was asked that indefinite terms be avoided, and especially, that people refrain from giving the name of the particular church (i.e. edifice) attended in place of the name of the religious body to which the church belonged (C-24). In this connection the chief statistician in a letter to this writer states, "No large-scale effects were observed which could be related definitely to the radio talks" (C-24).

Chapter 3

SUMMATION OF THE CENSUS RETURNS

How are the census returns summed up and published? This question is two-fold: first, how are the census returns grouped by faiths or religions, and secondly, how is each group later distributed by sex, age, etc. if at all?

An examination of the published census results of the three principal countries that enumerate their population by religious affiliation, namely, Germany, Italy and India (the combined population of these constitutes more than half of the total population of the world so enumerated), we find the following distribution of religions or faiths:

Italy: Roman Catholic, Protestant, Orthodox (evidently Catholics other than Roman), Jews, Mohammedan, Others (other religions), Atheist, Unknown.

India: Brahmanic (mainly in the South), Mohammedan (mainly in the North), Buddhist (mainly in the East), Arya, Brahmo, Sikh, Jain, Zoroastrian, Roman Catholic, Romo-Syrian, Jewish, Confucian. Then come the following indefinite groups: Other Hindu, Tribal religions, Other Syrian Catholic, Other Christian, Indefinite beliefs, Chinese, Minor religions and Unknown, and No religion.

The German census of 1933 grouped the population into twenty-six religious groups, and then added the following: Other Protestant, Other Christian, Other Non-Christian, Other religions, Non-Confessional, and Unknown.

Other countries, like the British Dominions, on the other hand, show a large number of denominations. So for example, the Australian census of 1921 classified its population of 5,267,000 into twenty-eight definite faiths, and then added the following: Catholic Undefined, Protestant Undefined, Christians Undefined, Other Christian, Other non-Christian, No denomination, Others Indefinite, Chinese, Pagan, Non-Confessional, Unknown (Object to state, No reply).

An insight into the work of grouping of census returns by religions is afforded to us in the excellent summaries of the German censuses of 1925 and 1933. The returns showed at least 800 different replies to the question of religious affiliation in the census of 1925, and 1,010 in that of 1933. Eliminating the returns which showed no reply to the question on religion—and these numbered 103,000 in 1925 and 56,408 in 1933, while persons claiming to be without confession numbered 1,140,957 in 1925, and 2,437,043 in 1933—the statisticians proceeded to group the returns as follows:

	Groups	Bodies or Types of Replies 1925	1933
1.	National or free Evangelical Church (Several groups)	177	273
2.	Old Lutheran (Evangelical Lutheran Free Church)	28	28
3.	Old Reformed (Evangelical Reformed Free Church)	18	15
4.	Herrenhuter	25*	10
5.	Mennonite	7	10
6.	Baptist	10	10
7.	Inspirational Congregations	—	10
8.	Methodist	16	8
9.	Salvation Army	—	4
10.	Evangelical Unions and Allied Free Churches	—	17
11.	Free Evangelical Unions	—	9
12.	Darbists and Other Christian Dissenters	—	32
13.	Free Evangelical	—	13
14.	Templars	—	7
15.	Neoapostolic	25	36
16.	Mormon	—	9
17.	Adventist	10	11
18.	Bible Students (Bibelforscher)	—	29
19.	Unitarian and Allied Evangelical Churches	—	28
20.	Scientist	—	9
21.	Christian Association (Chr. Gemeinschaft)	—	3
22.	Occult Christian	—	16
23.	Roman Catholic	17	19
24.	Greek, Russian, and Oriental Orthodox	31	33
25.	Old Catholic	8	18
26.	Jewish	22	32
27.	Other Protestant (Biblizistische Christen in 1933)	99	62
28.	Other Christian	93	—
29.	Other Non-Christian	26	29
30.	Other Religious Associations	97	136
	Including those of Arian or German origin	—	34
31.	Non-Confessional	91	94

From the above statement it is evident that at least in large countries, a state population census by faiths brings out the religious distribution of the population by groups of faiths, a process which obliterates the true denominational differences of the population.

If we now examine the distribution of the population by faiths in the countries, named above, we find the following:

GERMANY

Total population 1933	65,218,461
National or free Evangelical churches (North)	40,288,032
Roman Catholic (mostly in the South)	21,171,991
Orthodox and Oriental Catholic	13,023
Old Catholic and related Christian	21,904
Jewish	499,682
Other Protestant	577,226
Other Religions	153,152
Non-Confessional	2,437,043
No Reply	56,408

*Including Brethren.

ITALY

Population 1931	41,176,617
Roman Catholic	41,014,096
Greek Schismatic	6,801
Protestant	83,618
Jewish	47,825
Mohammedan	475
Other	1,000
Atheist	17,283
Religion not disclosed	5,573

INDIA

Total population	350,529,557
Brahmanic (mostly in the South)	219,300,645
Mohammedan (mostly in the North)	77,677,545
Buddhist (mostly in the East)	12,786,806
Arya	990,233
Brahmo	5,378
Sikh	4,335,771
Jain	1,252,105
Zoroastrian	109,752
Roman Catholic	2,113,659
Romo-Syrian	654,939
Jewish	24,141
Other Hindu	18,898,884
Tribal Religions	8,280,347
Other Syro-Catholic	525,607
Other Christian	3,002,558
Minor religions and religions unknown	571,187

AUSTRALIA

Total population	5,435,734
Church of England (English descent)	2,372,995
Presbyterian (Scotch descent)	636,974
Methodist (Scotch descent)	632,629
Roman Catholic (Irish descent)	1,134,002
Australian Church	782
Baptist	105,703
Brethren	12,025
Catholic, Apostolic	1,310
Catholic, Greek	5,372
Church of Christ	54,574
Christadelphian	4,317
Christian Scientist	3,015
Congregational and Independent	74,513
Latter Day Saints	3,495
Lutheran	57,519
Quaker	1,194
Salvation Army	31,589
Seventh Day Adventist	11,305
Unitarian	1,714
Buddhist	2,065
Confucian	2,692
Hebrew	21,615
Hindu	513
Mohammedan	2,868
Shinto	239
Sikh	156

AUSTRALIA (Continued)

Theosophist	1,102
Indefinite and Unknown (several groups)	226,048
Non-Confessional (several groups)	28,932

In each of the countries named above, as in other countries, especially if geographic conditions are taken into consideration, the vast majority of the population belongs to one faith, rarely to two or more, as it is the case in Australia. The census returns in each country are of necessity grouped either on the basis of similarity of belief or on the basis of unity of organization (see H. A. Krose, Allg. Stat. Arch. p. 625f). This being the case, how certain can one be with regard to the minorities, both as to the descriptive nomenclature of the faith and the number of adherents, especially if we consider the comparatively large number of the two classes described as Indefinite and Unknown and as Non-Confessional?

As for the statistical treatment of the census returns, in some countries this does not go further than the distribution of the returns for each faith by localities. So for example, in Siam the returns are distributed by provinces, and in Germany by provinces, principal administrative districts, large cities and communes of 10,000 and over, (but for the Jewish group, *also* by sex, age, marital condition, occupations, etc.). In the Austrian census of 1934, this method of publication of results was carried to the extent of distribution by city districts in Vienna, and by communes in the provinces, though the latter are sometimes very small. Thus, if one examines the official report, at random (Lower Austria, p. 2; Upper Austria, p. 2; Salzburg, p. 2; Steiermark, p. 2; Carinthia, p. 2; Tirol, p. 2; Voralberg, p. 2; Burgenland, p. 2) ; one finds the following:

Name of Place	No. of Houses	No. of Inhabitants	By Religion							
			Roman Catholic	Lutherans	Calvinists	Old Catholics	Jewish	Other	Unknown	Confessionless
Ardagar Markt	79	424	416	8	—	—	—	—	—	—
Franking	117	495	483	5	—	—	—	—	7	—
Oberahn	301	2132	2041	56	2	13	—	3	—	16
St. Marein	131	1089	1060	19	1	—	2	1	—	6
Birnbaum	71	421	419	2	—	—	—	—	—	—
Wattens	267	3049	2951	62	2	9	5	—	12	8
Brand	85	371	368	3	—	—	—	—	—	—
Eberan	90	430	425	2	—	—	3	—	—	—

Another example is the Canadian census of 1931. In that country, the results were published by provinces (and sex), by counties and census divisions (and sex for only principal faiths), by cities of 10,000 or over, and by townships and sub-

First Name on Page	Township, County, Province	Total Population	Anglicans	Presbyterians	United Church	Roman Catholics	Adventists	Baptists	Brethren and United Brethren	Confucians and Buddhists	Church of Christ, Disciples	Christian Science	Evangelical Assn.	Greek Orthoodx	Int. Bible Students Assn.	Jews	Lutherans	Mennonites	Mormons	Pentecostal	Salvation Army	Indefinite Unknown
32	Township 38 (Kings, Prince Edward Island)	705	9	87	178	430	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36	Boisdale (Cape Breton, Nova Scotia)	449	1	29	—	411	—	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40	Goldborough (Guysborough, Nova Scotia)	251	32	24	7	7	3	151	—	—	—	—	—	—	—	—	—	—	—	—	—	27
44	Baker Settlement (Lunenberg, Nova Scotia)	434	3	3	129	—	—	84	—	—	—	—	—	—	—	—	215	—	—	—	—	—
48	Baddeck (Victoria, Nova Scotia)	454	16	195	201	28	—	9	—	—	—	—	—	—	4	—	—	—	—	—	—	1
52	Baker Brook (Madawaska, New Brunswick)	1,230	—	—	2	1,228	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
56	St. Jacques de Dupuy (Abitibi, Quebec)	1,104	2	2	—	1,094	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6
60	Honfleur (Bellechase, Quebec)	711	—	—	—	711	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
64	Les Eboulements (Charlevoix, Quebec)	1,827	—	—	—	1,827	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
68	Durham (Drummond, Quebec)	376	125	2	183	52	1	6	—	—	—	—	—	—	—	—	1	—	—	—	—	6
72	Ste. Barbe (Huntingdon, Quebec)	555	5	13	—	537	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
76	Ste. Gèdéon (Lac St. Jean, Quebec)	658	—	—	—	658	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
80	St. Octave de Métis (Matane, Quebec)	289	—	—	—	289	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
84	Baie-d'Urié (Montreal Island, Quebec)	211	105	15	31	56	—	—	—	—	—	—	—	—	—	—	3	—	—	—	—	1
88	Thorne (Pontiac, Quebec)	673	321	1	64	55	—	—	—	—	—	—	—	—	—	—	232	—	—	—	—	—
92	Rimouski (Rimouski, Quebec)	5,589	5	—	3	5,566	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	13
96	Lacadie (St. Jean, Quebec)	891	30	—	—	861	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
100	Dorion (Vaudreuil, Quebec)	1,155	10	22	11	1,106	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—	1
104	Albemarle (Bruce, Ontario)	860	123	206	350	2	—	94	—	—	1	2	—	—	—	—	23	—	57	—	2	—
108	Dutton (Elgin, Ontario)	776	171	273	209	14	—	105	—	—	—	—	—	—	2	—	1	—	—	—	—	1
112	McClintock (Haliburton, Ontario)	2	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
116	Alvinston (Lambton, Ontario)	708	112	216	253	53	—	66	—	—	3	—	—	—	—	—	1	—	—	—	3	1
120	Muskoka (Muskoka, Ontario)	1,130	319	171	263	150	—	98	—	1	2	3	—	1	—	8	38	—	1	7	2	66
124	Other Parts (Parry Sound, Ontario)	5,857	640	704	1,968	1,713	—	103	60	—	51	—	214	24	1	—	276	—	1	53	1	48
128	McNab (Renfrew, Ontario)	2,606	139	756	650	481	—	248	13	—	—	—	59	—	—	—	115	—	—	109	1	37
132	Shuniah (Thunder Bay, Ontario)	1,692	230	115	156	555	—	21	—	1	—	—	—	5	—	—	596	—	—	1	—	12
136	Etobicoke (York, Ontario)	13,769	5,266	1,910	3,570	1,255	8	1,114	27	9	55	48	8	14	22	17	98	1	132	16	64	135
140	Cornwallis (Division No. 7, Manitoba)	1,267	236	287	498	112	—	30	—	—	—	—	—	8	—	—	11	30	—	21	14	20
144	Northern Parts (Division No. 16, Manitoba)	17,404	3,246	1,040	2,353	6,741	14	325	1	11	5	11	—	798	35	78	2,299	64	13	34	23	313
148	Fife Lake (Division No. 3, Saskatchewan)	121	13	6	44	51	—	3	—	—	—	—	—	—	—	—	2	—	—	—	—	2
152	220. McKillop (Division No. 6, Saskatchewan)	1,746	294	115	626	37	—	37	6	—	—	—	—	—	1	1	620	—	—	1	—	8
156	Kyle (Division No. 8, Saskatchewan)	176	46	3	52	5	—	—	—	8	—	—	—	—	—	1	61	—	—	—	—	—
160	Duval (Division No. 11, Saskatchewan)	153	31	5	80	1	—	3	—	—	—	—	—	—	—	2	31	—	—	—	—	—
164	424. T. 43-45, (Div. 14, Saskatchewan)	344	55	29	24	206	—	8	—	—	—	—	—	5	—	—	14	—	—	—	—	3
168	499. Merrin (Division No. 17, Saskatchewan)	1,788	428	281	448	118	1	65	—	—	2	4	—	2	—	—	392	9	—	29	6	3
172	127. Clifton (Division No. 4, Alberta)	1,043	146	81	388	97	5	35	—	1	—	—	9	2	—	—	263	—	3	—	—	13
176	Castor (Division No. 7, Alberta)	634	74	60	258	146	—	6	—	5	—	8	—	—	—	—	61	5	5	—	—	6
180	Minburn (Division No. 10, Alberta)	119	36	5	69	2	—	—	1	1	—	—	—	—	—	—	4	—	—	—	—	1
184	730. L.I.D.-D.A.L. (Division No. 15, Alberta)	175	14	27	20	42	—	18	—	—	5	—	—	—	—	1	37	—	—	—	—	11
188	Subdivision B.—Similkameen (Div. No. 3, B. C.)	11,059	2,927	1,261	3,208	1,525	55	456	62	153	11	42	—	97	42	2	541	1	13	100	19	544
192	Subdivision B.—Knight (Div. No. 7, B. C.)	1,812	752	118	222	195	—	33	—	213	3	1	—	5	2	—	202	—	—	1	—	65

divisions (principal faiths only). In the case of the latter, if one examines the official results at random (Bulletin 21 (1932), table 7, first name on page 32, 36, 40, 44, etc. to page 192) one finds the following:

In countries named above, the census publications aim to show primarily the geographic distribution of the faiths. In other countries, however, emphasis is placed on statistical analysis of the results. Thus in Hungary, the results of the 1930 census were published as follows:

1. By commitats and autonomous cities, distributed by sex.
2. By age and sex (commitats and autonomous cities).
3. By conjugal condition and sex (commitats and autonomous cities).
4. By literacy and by degree of instruction.
5. By mother-tongue and sex (commitats and autonomous cities).
6. By country of birth and sex (districts).
7. By occupation and sex.
8. By employment in public service and sex (includes legislative, judicial and executive branches of government; teaching, etc. distributed by commitats and autonomous cities).
9. By employment in industrial, commercial, and credit establishments employing 20 persons or more, distributed by total salaried persons and salaried persons employed in commercial or technical positions (commitats and autonomous cities).
10. By ownership of homes and farms.

In the case of (7) and (8) the distribution is for all denominations, except "others", while in the case of (9) only for Roman Catholics, Calvinists, Lutherans, and Jews.

The occupational analysis, by religion, in Hungary, appears like the following in the case of persons employed in mining, industrial, commercial and financial establishments of 20 salaried persons or more (random sample of five towns, letter A Rp '30 no. 86, p. 250, 254, 256, 270, 286).

City	No. of Establishments	Total Wage Earners by Religion						Employed in Commercial or Technical Positions			
		Roman Catholics	Greek Catholics	Calvinists	Lutherans	Jews	Others	Roman Catholics	Calvinists	Lutherans	Jews
Acs	1	117	—	90	6	1	—	16	2	2	—
Ajka	1	269	3	16	25	9	2	6	2	2	8
Alacska	1	86	1	1	153	8	—	4	1	1	1
Albertfalva	2	138	—	21	14	5	1	6	—	6	4
Alsosag	1	272	4	8	97	15	2	11	—	—	—

The reader will note from this table that the one factory located in the town of Acs employs 214 salaried workers. Of these four Lutherans are engaged as workers, but two hold commercial or technical positions; one worker in that factory is Jewish. In the factory located in the town of Alacska, 249 persons are employed, of which number one is Greek Catholic, one Calvinist, and seven are Jewish. One Calvinist, one Lutheran and one Jew are engaged in that factory in commercial or technical capacities, etc. It is difficult to see what led the Hungarian Office of Statistics, with a long and enviable reputation for excellent work, to adopt this type of useless statistical analysis. As in Austria and in Canada, it is evident that this type of publication of results often reveals the personal status of the enumerated.

For a summary of the methods employed in the publication of the results of the recent state population census by faiths, see Appendix B.

Broadly speaking, the census returns may be summed up in one of two ways: either by large geographic units, as in the Latin American countries, or in small units, as in the Austrian, Canadian, or Hungarian census. If the former method is employed, the results have little meaning. On the other hand, if the latter method is employed, the results reveal the personal status of the enumerated persons, especially of those belonging to minority groups.*

*In this connection, it may prove profitable to present the views of Dr. Herman A. Krose, in his address before the International Congress for the Science of Population which met in Berlin in the fall of 1935. In this address Dr. Krose complained that the yearbooks of the League of Nations do not give attention to the question of distribution by faiths. He is especially discouraged that even in those countries that do take religious censuses, the results are not summed up fully. Specifically, the census results, Dr. Krose maintains, should be published in a manner to show how one religious group differs from another in sex distribution, age, conjugal condition, social status and occupation. The basic thought underlying Dr. Krose's address is this: in a country like Italy or Sweden where the population is predominantly of one religion, statistics on the basis of religion is of little value. On the other hand, in a country like Germany, where the population is of different religious affiliations, each religious group should be regarded as an organized social body within the state, and as such it should be enumerated specifically with a view to providing the state with information of births, deaths, etc., the natural increment of the group over against that of other religious groups; migration resulting in population changes; and especially social status and occupation. The weakness of this view lies in the fact that in democratic countries religion is regarded as a matter of conscience of interest to the citizen as such and not to the state. To illustrate, assuming that a census by religious affiliation in a country shows that the per capita wealth of persons claiming to be Christian Scientists is larger than that of Baptists; or that the percentage of persons confessing the Catholic faith is larger in occupations under civil service than those professing Lutheranism. These statistical data, it is evident, could not be made a basis for government policy. It is the business of the government to know such facts in the case of states and other divisions of the country, since these are political entities, but Baptists or Catholics are not. Religious groups sometimes show differences in rates of births, deaths, and infant mortality; in the choice of occupations; in per capita wealth,—differences that do not stand in causal relation to religion. But it is evident that information of these differences cannot be made a basis for social policy. As a matter of fact, even in Germany, excluding the small minority of Jews, the census data of religious affiliation do not seem to serve the administrative purposes of the Reich. (The writer is grateful to Dr. Friedrich Buergdorfer, the director of the Statistical Office of the Reich, who called the writer's attention to Dr. Krose's remarkable address (C-82) before the recent International Congress of Population.)

Chapter 4

UTILIZATION OF CENSUS RESULTS

How are the results of the state population census by faiths utilized by government administrative departments or by church bodies, if at all?

In India, as mentioned above, the information on religious affiliation is utilized, first, for the allocation of seats in the Indian legislatures, and secondly, for the purpose of securing adequate representation in the various government services for the principal (religious) communities in India (C-45). In other words, the results are needed for election purposes and for civil service employment. Besides India, few are the countries that make use of the data of faiths for purposes of official representation. In Austria "the principal use made of the census of religion is to be found in the matter of the provincial, district, and city school councils, where the various churches are represented in accordance with the religious distribution of the population" (C-52). In Roumania (Transylvania), the minister of the largest denomination of a locality is ex-officio member of the local council (C-303).

The census data is more widely used for purposes of the collection and allocation of church assessments and for the allocation of government grants for church schools or for church functionaries. So for example in Germany, "since the population of the German Reich is not confessionally uniform, the question of religious affiliation plays an important part in the numerous transactions of the administration with the churches. Of vital interest is the numerical relation between the members of the National Evangelical churches and the Roman Catholic Christians, who together form 94.3% of the Reich population" (C-82). Also in Austria, "the information is needed as a basis for church assessments" (C-52). So also, Newfoundland: "the particular use made of this information is more or less confined to our Education Department as the Government grants to each denomination are given out on a per capita basis for each particular sect" (C-80), and in Palestine: "the grants-in-aid given by the Department of Education to the Jewish schools are now calculated on the proportions of Jews to Arabs of school age 5—15 in the estimated population" (C-51).

In Norway, the Department of Education utilizes the census results to calculate the salaries of the clergy of the State Church in the different localities of the country (C-61). Similarly, in Roumania (Transylvania), "the state pays the salary of the priests, ministers and rabbis, and the amount paid is

based on the per capita of the church members, and the cities and the parishes or counties provide in their budget for the maintenance of the denominational schools on the basis of the state population census by faiths" (C-303).

In the Canadian census of 1931, an attempt was made to present the result of the census by faiths, with a view to showing, first, the development of the religious groups of Canada for a period of sixty years, secondly, the potential growth of groups on the basis of the sex and age distribution of the groups, in the year of the census, and finally, the racial origin of the religious groups, by combining the data of faiths with that of racial origin (Rp' 31, vol. 1, p. 238f).* The last approach is interesting. By this type of "cross-classification," we know the racial distribution of the Canadians that claim to be Anglican, Catholic, Presbyterian or United Church, or vice versa, the faith distribution of the Canadians that claim to be English in race, or Scotch, Irish, Welsh, etc. But it is difficult to see how this type of census data can be utilized by government departments or church organizations in their respective fields of work. Even more interesting is the presentation of the census data with regard to the potential growth of the respective religious groups by natural increase. However, as the Canadian statisticians point out, this can be done only if we assume that the increase of the various denominations is not materially affected by other conditions than the proportion of females to males and the proportion of persons of child-bearing age to those of other ages, which is of course not the case. Finally, the matter of the growth or decay of the small religious groups, cannot be judged by the decennial census returns, primarily, as the Canadian statisticians show, because in each census there are persons that fail to reply to the question on religion. But even in the case of the large religious groups, because of their tendency to divide or merge, the census results cannot be used to show development without resort to estimates. Another consideration, often overlooked is this: our conception of a large religious group, especially in Protestant countries, is correct only if we disregard geographic divisions. To illustrate, the Presbyterians are a large group in Ontario, for example. But the latter area is made up of areas A, B, C, D, etc., of which areas the Presbyterians are small groups in areas A, D, and F. Since the replies of the Presbyterians in these areas can be used only with great caution, it is clear that the replies of the Presbyterians for Ontario include a proportion of replies, not suitable as a basis for showing development

*The writer is grateful to Dr. S. A. Cudmore of the Palestine Office of Statistics who called the writer's attention to the truly remarkable analysis of the Canadian 1931 census of faiths.

over long periods. Aside from considerations of the reliability of the replies (see Chapter 5), it is evident that government offices or church bodies would scarcely use decennial information of the number of persons that favor certain faiths as a basis for judging the growth or decay of these faiths. Data of churches, ministers, religious education, expenditures, etc., which the large groups publish annually, are indeed better criteria for judging the development and progress of the faiths of a country.

How does the state population census by faiths serve the religious bodies of a country, if at all, or the individual churches?

In Bulgaria, a Greek Orthodox country, no church or preaching place may be opened in a new center unless church authorities can show that there are at least 30 Protestant persons (20 in the case of Catholics) in that locality. Local statistics by faiths are thus sometimes utilized by religious bodies (C-307). In Czecho-Slovakia some churches of the Evangelical Church of Bohemian Brethren used the state population census to increase the church membership. "Some of our congregations secured the names of persons living in their area and declaring their adherence to our Church at the census, and used these to verify and complete their own rolls. This was the only practical use of the census in our church" (C-302).

On the whole, government offices and church leaders in their communications to the writer on this question, agree that neither national or local government departments nor church bodies utilize the religious population census data in their respective fields of work. To quote, Bolivia: "neither the central government nor the provincial governments have taken particular action with reference to the religion of the inhabitants of the country" (C-40), and that in a country where the constitution provides that "the State recognizes and supports the Apostolic Roman Catholic religion, permitting the public exercise of every other religion." Egypt: "for statistical purposes" (C-78). Hungary: "the question was merely for scientific purposes" (C-57). Italy: "no use is being made by the Central and the Local Administrations of the statements on religion collected on the occasion of the census" (C-18). Mexico: "the central offices of the denominations make little if no use at all of the statistical information regarding religions in Mexico, except in occasional quotations to show that we Protestants are a very small minority" (C-305). Netherlands: "the purpose of collecting data concerning the denominations is on the whole of cultural importance. Among other things the churches can, in consequence of the results of

the census, determine the increase or decrease of the adherents of their sect, from which conclusions are to be drawn" (C-19). Northern Ireland: "the census by religious denomination is taken in Ireland, but no special use is made of it by our Church or our congregations" (C-306). Roumania: "the information was obtained for purely statistical reasons, to know the exact facts existing in our country" (C-2).

Similarly in dependencies and colonies, Antigua (British): "no use is made of this information by the education department or any other department in this Island" (C-33). Curacao (Dutch): "the appreciation of the figures of said census (1931) has not gone farther than their statistical value only" (C-38). Gold Coast (British): "for statistical purposes only" (C-68). Gilbert and Ellice Islands (British): "the religious statistics obtained—while of considerable interest—are not found to be of great practical importance, and I know of no educational or similar use to which they have been put" (C-25). Mozambique (Portuguese): "the only body to whom the data assembled has been furnished, as information of statistical character, has been to the General Office of Portuguese Catholic Missions" (C-81). Nigeria (British): "solely for statistical purposes and no special use has been made of it" (C-69). Nyasaland (British): "no use has been made by the central government of the information obtained" (C-71). Northern Rhodesia (British): "no use has been made of the information provided under this head by Government or Municipal Councils. No doubt the information provided has been of value to the various missionary societies" (C-4). Sierra Leone (Britsh): "no particular use is made by this Government of the information obtained in regard to the religious affiliation of the population" (C-70). Southern Rhodesia (British): "as far as I am aware the information regarding religions is not made use of by any government department" (C-73). Surinam (Dutch): "no special use is made of this information" (C-44). Tonga (British): "the information is of use for purposes of record only" (C-10).

The position of government statisticians on the question of utility may be judged from the following:

"Of all the points of inquiry included in the census schedule," writes Dr. C. W. Cousens, the former census director of the Union of South Africa, "that referring to the religious beliefs of the people has provoked most criticism . . . on the twofold ground (a) that a man's religious belief is no concern of the State, and information regarding it should not be made the property of the idly curious or even of the representatives of ecclesiastical systems; and (b) that statistics on the subject serve no useful public purpose. To meet the first objection

Parliament has singled out the question of religious belief as the only one to which an individual may lawfully refrain from giving an answer. . . . The second objection is not, however, so easy to meet. What public purpose does this information serve? . . . There is abundant evidence that it serves many purposes in relation to ecclesiastical organizations . . . there is a more persistent demand for this information than for any other branch of information supplied by the census. Such would at least be a true statement as to inquiries made from other than government and similar official sources. . . . If, however, the statistics are needed only for ecclesiastical purposes it might be urged that a case for their inclusion in a national census has not been made out and that churches and religious organizations or associations should be left to make their own enumerations of their adherents. Whatever may be the justification for such a view, the inclusion of this question in the census schedule is in accordance with census tradition and recognized practice, and most South African censuses have secured this information. This circumstance, nevertheless, does not in itself satisfy the challenge on the score of public utility, and reference to the various census reports in South Africa (the same is not true of all countries) shows that all that has been done is in the nature of a plain statement of numbers of each sex in districts or other larger areas. . . . The subject has thus received only the most superficial treatment, and it is doubtless this fact which has drawn the second criticism to which allusion is made above. Few persons . . . would be found to deny the subject of religion an important place as one of the significant aspects of national life . . . simply because it touches the spirit and soul of mankind as distinguished from the material things expressed in every other part of the census investigation. But an equal unanimity will not be found in accepting this view as a justification for submitting the subject to statistical inquiry. Indeed there must be many who hold the conviction that it is the very fact that the subject is in a region above the category of material things that excludes it from the range of subjects proper to a statistical investigation. In any case there is a cleavage of opinion; and it is certainly not in place in this Report to do more than record this recognition of the fact" (Rp '21, vol. 1, p. 182).

The learned director is convinced that the census data of faiths serve many purposes of the church organizations. This is also the belief of other census directors. Presumably the conviction is based on the fact that numerous requests for church census information reach the census offices. But church bodies in their communications to this writer, as stated above,

claim that the census data are not utilized in church work. Dr. Cousens, further, feels that the result of a census by faiths could be utilized in government work if it be analyzed in detail. But in Hungary, for example, the census by faiths of 1930 was analyzed by sex, age, marital condition, occupational distribution, etc. (see Appendix B). Yet, the census office of that country agrees, as stated above, that the enumeration by faiths "was only for scientific purposes."*

Finally, in dealing with the question of a state population census by faith, especially if the results are to be utilized, one must bear in mind the matter of the peaceful relation among the various faiths in the country and in particular localities. In this connection, the experience of the religious communities of India with the census of 1931 is highly instructive.

"When the census figures about the various religions were published, there was some stock-taking among the followers of the different religions—Hindus, Moslems, Sikhs, and Christions—regarding gains and losses in their membership. The large increase among Christians and decrease among Hindus naturally alarmed the Hindus. The Roman Catholics were trying to see what increases they have made in their membership, and each Protestant denomination was trying to see the increase or decrease in its membership. Beyond this I do not think that any use was made of the census figures by individual parishes or churches.

"In India we have a peculiar situation. There is a sort of representative government in the Provinces of British India. The voters are divided according to the religions they profess, therefore, Hindus, Moslems, Christians and Sikhs have separate electorates, and there is always an unseemly competition among these various religions to increase the number of their respective voters with the result that efforts, not often very scrupulous, are made to convert people from one religion to another. The Hindus, for centuries, have not been a missionary or proselytizing religion and so all the accessions to new religions that have come to India, namely, Islam and Christianity, have been from among the Hindus. But at the present day they are also awakened to the new situation and are trying to prevent any further leakage of their numbers to other religions. This is one aspect of our religious situation as far as numbers and statistics go.

"I do not at the same time want to give you the impression that the conversions from one religion to another that are taking place in India are all due to this political factor. There is the element of religious appeal also . . ." (C-304).

*See footnote to page 22.

Chapter 5

MEANING OF THE STATE CENSUS BY FAITHS, RELIABILITY AND VALUE

In the North European States of Finland, Iceland, Norway and Sweden, in each of which the Lutheran faith constitutes the state church, the vast majority of the population belongs to the state church. In Norway, for example, in the census of 1930, 96.7% of the population belonged to the established church, and 3.3% were members of dissenting churches or without confession. In that country, census enumerators were instructed to record a person as belonging to the State Church, even though he claimed that he belonged to another denomination, or that he did not belong to any church, unless he could convince the enumerator that he had previously resigned from the State Church (C-61). Under these conditions, the result of the census manifestly does not give the distribution of the population by religious affiliation or faith preference, but instead it gives the status of each person as reported in the registers either when the person was born or when he moved to the locality. Indeed the purpose of the census in each of these countries is to determine the number of persons that belong to the established church and the number of dissenters (C-56), in accordance with the laws of the respective states; and no objection could be raised from the point of view of purpose. However, in Denmark, the census of 1921, taken under similar conditions, convinced the statisticians of that country that the results of the census did not correspond to the true conditions prevailing in that country, either from the point of view of the legal membership in the churches, or from the point of view of the religious preferences of the population. This element of unreliability of the results, led the government of that country to abandon the practice of this type of population census. In re "the reason, which made us abandon the practice of taking the census of population by religious creed. That this was not done in our census of 1930 was due to the fact that the census of 1921 made it evident that the answers to the questions of religious creed did not give a true picture of the distribution of the several creeds, as these answers might be given either according to the religious belief or to the creed to which the person belonged according to Danish law" (C-95).

Similar is the case of Germany including Austria, and of Danzig. In each of these, the census seeks to determine the number of persons that are *legally* members of the various churches, or affiliated with these, from the point of view of

church assessments, which are collected by state authorities. In each of these countries, a person's religious conviction at the time of the population census does not determine his or her classification as Catholic, Lutheran, Baptist, or atheist; but it is the person's legal membership that is decisive. Now, Austria is predominantly Catholic, and Danzig is Lutheran; while Germany is often represented as a two-faith country, which is true only if we disregard geographic considerations. As it is well known, in the North the population is Lutheran, while in the South, along the Polish and Czech boundaries in the East, and along the French and Belgian boundaries in the West, the population is Catholic. What is not so well known, is the fact that in the Protestant North the Catholic minority as a rule lives in compact masses, where they form the majority population of these localities, and vice versa in the Catholic South.

With these considerations in mind, the matter of the degree of the reliability of the results of the religious population censuses of the Germanic countries requires further study. No objection can be raised to the main purpose of the census; and no doubt the vast majority of the "legally" Lutheran persons in the North and of the "legally" Catholic persons in the South, are so by faith. Similarly, in the Catholic "islands" of the North and in the Lutheran "islands" of the South. But how about the small minority groups? To take four examples, two comparatively small geographic units and two large units, namely, Hohenzollern (Catholic) and Lippe (Lutheran), and Lower Bavaria (Catholic) and Stettin (Protestant):

HOHENZOLLERN

1.	Total population	72,991
2.	Roman Catholic	68,781
3.	Lutheran (members National Free Lutheran Church)	3,778
4.	Other Protestant	44
5.	Greek Orthodox and Oriental	11
6.	Old Catholic	6
7.	Jewish	301
8.	Other religions	3
9.	Non-Confessional (Atheist)	59
10.	No Reply	8

LIPPE

1.	Total population	175,538
2.	Lutheran (members National or Free Lutheran Church)	163,749
3.	Roman Catholic	8,427
4.	Other Protestant	1,588
5.	Greek Orthodox and Oriental	3
6.	Old Catholic	6
7.	Jewish	510
8.	Other religions	96
9.	Non-Confessional (Atheist)	1,100
10.	No Reply	59

LOWER BAVARIA

1.	Total population	770,260
2.	Roman Catholic	761,146
3.	Lutheran (members National or Free Lutheran Church)	8,047
4.	Other Protestant	273
5.	Greek Orthodox and Oriental	9
6.	Old Catholic	130
7.	Jewish	293
8.	Other religions	31
9.	Non-Confessional (Atheist)	209
10.	No Reply	122

STETTIN

1.	Total population	1,235,290
2.	Lutheran (members National or Free Lutheran Church)	1,154,729
3.	Roman Catholic	40,001
4.	Other Protestant	10,943
5.	Greek Orthodox and Oriental	452
6.	Old Catholic	86
7.	Jewish	4,143
8.	Other religions	3,917
9.	Non-Confessional (Atheist)	20,782
10.	No Reply	237

Bearing in mind that only legal affiliation is asked and bearing in mind further the character of the summation of the census results by groups, and finally the figures for "non-confessional" and "no-reply", how certain can one be of the distribution of the minority faiths?

Eleven Latin American countries, as we have seen, continue the practice of the population census by faiths. In each of these, the purpose of the investigation is to determine the subjective matter of religious conviction, or faith. The latest census results show that each of these is overwhelmingly Catholic, as follows (excluding unknown and indefinite [Indian]); Bolivia — (98.5%), Chile — (97.7%), Colombia — (99.3%), Costa Rica—(99.0%), Dominican Republic—(98.7%), Honduras—(98.1%), Mexico—(97.7%), Uruguay—(79.2%), Venezuela—(99.6%) and in Guatemala, the Catholic Church claims 90% of the population as communicants.

How reliable are these figures? In the case of the latest census of Mexico, the director of the Mexican Central Census Office in a communication to this writer made the following important statement: "The census reports on religion are among the least conclusive, because of their inherent nature; the same happens with all data of any classification of qualitative character. In Mexico the classification of inhabitants according to religions does not give an exact idea of the situation. In fact the last census indicates that Catholics form 97.7% of the population. In reality this great majority of Catholics includes a considerable proportion of persons who

carry on idolatrous religious practices, which occurs especially among groups of indigenous (Indian) population. Another considerable proportion of the people do not know the philosophic and historical basis of Catholicism and there are even persons who do not know, for example, the distinctions which exist between religion and the clergy, the relation of the Mexican clergy with the Vatican, etc." (C-90).

In these countries, it would seem, "Catholic" means "non-Indian," or "civilized" over against "uncivilized," or "native-born" over against "foreigner."

Similar is the case of Italy, where Roman Catholicism is the state religion, and the two Catholic municipalities of Liechtenstein and Luxemburg. The latest census results showed Italy to be 99.6%, Liechtenstein 97.4%, and Luxemburg, 96.4% Catholic. In the former country, the term "Catholic" in the main means "Italian." Indeed in these and in other "mono-faith" countries, how far does the answer Catholic, or Baptist, or Moslem, mean religious conviction, and how far does it connote race or nationality, or nativity? Similarly in Palestine the last census enumerated the Druzes as a religion. In that census, furthermore, the term "Jew," "Christian," and "Mohammedan" indeed had reference to something quite different from religious conviction or faith.

In India and in other colored countries, the question concerning one's religion is tied up with ethnic or racial identities and caste. This is especially evident from British experience in the last census of India. In that country Hindu, Jain, Sikh are regarded as faiths. Now, some of the Jains consider themselves Hindus, while others do not. The instructions to the enumerators read as follows: "If a man says that he is Jain or Sikh, he should be entered as such, even though he also says that he is a Hindu. Some Jains consider that they are Hindus, and others do not; but what it is desired to ascertain at the census is the total number of Jains, and this cannot be done if some of them are entered under the general head 'Hindu.' Similarly Brahmos and Aryas and Dev Samaj should be recorded as such" (C-45). Leaving aside the argument of the instructions, it is evident that when an Indian native says he is Jain, and at the same time claims to be Hindu, his conception of Hindu or of Jain is evidently that of a racial group or caste, and not that of religion or faith.

These ambiguities are especially great in less civilized countries. "This question," writes the learned chief of the Statistical Bureau of the Government of Indo-China, "is indeed of limited importance in Indo-China. The religion of the most important ethnic group of the Colony, namely, the

Annamites, is like the Chinese religion, a combination of Animist beliefs, of Budhism of the North, of Taoism and of Confucianism, where the worship of ancestors plays an important part, and which is, therefore, difficult to describe by a term suffiicently inclusive. The other groups, the Cambodgians and the Laotians, practice Budhism of the South, more or less blended with Animist practices. . . . Under these circumstances, a question on religion would in many cases bring answers far from satisfactory. The designation of the ethnic group is otherwise generally sufficient to indicate religion" (C-5).

The ambiguity arising from the identity of the term for one's faith with that for one's race or nationality, must indeed be considered in the case of the countries with minority rights. In the Roman Catholic country of Poland, the term Greek Orthodox means Russian, Greek Catholic signifies Ukrainian. In the Greek Orthodox country of Greece Moslem means Turk. The case of Egypt is especially instructive. In that country, the majority faith is Islam, and the principal minority faiths are: Catholics of the Latin rite, Catholics of the Alexandrian rite (Uniate Copts), Melchites, Maronites, Copts not under Rome, Protestant faiths, and Jews. But most of the Catholics are known racially as Copts. The census of 1927, desirous of bringing out the distribution of the population by faiths, expressly instructed the census enumerators not to use the term "Copt" (See Appendix C s.v. Egypt). In spite of that, the census results were summed up, under the headings of Moslem, Copt, Jewish, Other Christians and Other Religions, probably because the returns so required. Besides, it is alleged that in countries of minority rights, persons of minority faiths are sometimes returned as of that of the majority nationality, for political purposes.

How does this tendency to identify the term for one's religion with that of race, nationality, descent, etc. affect the reliability of the results of the state population censuses by faiths of the remaining countries, namely, the Netherlands, Switzerland, and the British Dominions?

An examination of the returns for marriages contracted, by religious distribution, in such countries as the Union of South Africa and Australia, for the census years, did not support the religious distribution of the population brought out in the census. But this is not decisive, as the attitude towards civil marriage may differ among the religious groups. Similarly returns for births and deaths for the census years, did not tally with the results of the population census. But that, too, is not decisive, since minority faiths on the whole reside in cities, and the birth rates and death rates are affected by this and

other conditions. Finally, the number of churches, ministers, and also members of the various faiths, for example, in the Union of South Africa, did not show a distribution corresponding to that of the population returned in the census. But that, too, is not decisive.

There is however another consideration, and that is the returns for non-confessionals.

The returns for unbelievers, agnostics, atheists, etc. are everywhere negligible except in two countries, Protestant Netherlands and Catholic Czecho-Slovakia.* For purposes of comparison, we shall give below the percentages for the British dominions and the three democratic countries of Western Europe, namely, Czecho-Slovakia, Netherlands, and Switzerland, as follows:

	P.C. of Non-Confessionals of Total Population
Australia	0.6%
Canada	0.2%
Newfoundland and Labrador	0.01%
New Zealand	0.4%
Union of South Africa	0.4%
Eire (no separate figures published)	—
Czecho-Sloavkia	5.8%
Netherlands	14.4%
Switzerland	1.3%

Further analysis of the census returns shows that the number of non-confessionals increases with the size of the cities in Netherlands, Czecho-Slovakia and in Germany. But these differ greatly, as follows:

If we finally examine the countries some provinces of which are Catholic and others Protestant, we find considerable variation, (see Table C), as follows:

	P.C. of Non-Confessionals of Total Population	
	Protestant	Catholic
Canada	0.3	0.05
Netherlands	17.1	1.1
Switzerland	1.4	0.9
Germany	4.6	1.6

It is not to be assumed that the Dutch are less religious than the Swiss, or that their attachment and loyalty to the Church is less than in the latter country. The fact that in the Protestant

*The case of Germany is complicated due to the fact that in the census of 1933 persons belonging to groups like the German Association of Freethinkers were classed among Other Religions instead of Non-Confessional. The number of Non-Confessional was comparatively small in the censuses taken prior to the first census under the Nazi regime in 1933. See the next table.

Size	Czecho-Slovakia			Netherlands			Germany		
	Population	Non-Confessional	Per Cent	Population	Non-Confessional	Per Cent	Population	Non-Confessional	Per Cent
250	1,200,404	24,595	2.0	—	—	—	—	—	—
251–500	1,833,076	52,553	2.9	—	—	—	—	—	—
500 or less	3,033,480	77,148	2.5	11,045	330	3.0	—	—	—
501–1,000	2,478,480	92,943	3.8	106,191	2,926	2.8	—	—	—
1,001–2,000	2,321,345	97,501	4.2	348,525	10,287	3.0	—	—	—
2,001–5,000	2,363,614	150,301	6.4	1,218,855	58,717	4.8	—	—	—
5,001–10,000	934,177	76,048	8.1	1,206,889	86,545	7.2	—	—	—
10,001–20,000	848,902	68,672	8.1	1,178,525	138,646	11.8	3,930,115	148,210	3.8
20,001–50,000	817,859	61,317	7.5	909,519	148,012	10.6	5,028,133	200,872	3.1
50,001–100,000	379,641	27,451	7.2	794,275	102,473	10.3	3,418,495	131,674	3.9
Over 100,000	1,552,038	203,257	13.1	2,161,741	596,457	27.6	19,802,336	1,558,800	7.9

provinces of the Netherlands 171 persons of every 1000 are returned Atheist, while only 11 persons are so returned in the Catholic provinces of that country can be understood only in one way: the question on religion means one thing to the inhabitants of some provinces and another to those of other provinces. This factor is similarly the cause of the variation in the different countries.

The case of Netherlands is especially instructive. In that country, the publication of the results of the census of 1930 showed that between 1920 and 1930, the Roman Catholics displaced for the first time the Dutch Reformed as the principal religious group of that country. But the religious situation in that country is probably quite different, as will be seen from the following table:

	1899	1909	1920	1930
Population	5,104,137	5,858,175	6,865,314	7,935,565
Dutch Reformed	2,471,021	2,588,261	2,826,633	2,732,333
Per Cent	48.4	44.2	41.2	34.4
Catholic	1,790,161	2,053,021	2,444,583	2,890,022
Per Cent	35.1	35.1	35.6	36.4
Other Religions	727,776	922,933	1,060,384	1,168,817
Per Cent	14.3	15.8	15.4	14.7
Non-Confessional	115,179	290,960	533,714	1,144,393
Per Cent	2.3	5.0	7.8	14.4

Since 1899 the Catholic population, the table shows, has been almost stationary, and so the minor faiths. On the other hand, the Dutch Reformed have decreased from 48.4 to 34.4, evidently losing to the Non-Confessional group which increased from 2.3 in 1899 to 14.4 in 1930. But this process of secularization must indeed have affected Roman Catholics as it did Dutch Reformed. The question on religion in the population census, evidently meant to Dutch Protestants religious conviction or church membership, more or less; while in the case of the Catholic population, the question signified identification with a social group as Catholic over against that known as Protestant, and hence the result of the process of secularization could not come to light. The census results of the religious distribution of that country are thus misleading and false.

APPENDICES

A. Text of the Question on Religion in the Schedule

Independent Countries

Australia (1933): "Religion.—State the full name of the religious denomination. There is no legal obligation to answer this question."

Austria (1934): "Religious affiliation (for example: Roman Catholic, Greek Catholic, Armenian-Catholic, Greek-Oriental, Evangelical-Augustine Confession, Evangelical-Helvetian Confession, Old Catholic, Jewish, Confessionless). See instructions." Instructions: "Here one must indicate exactly the religious association to which the person belongs, for example, Roman Catholic, Greek-Catholic, Armenian-Catholic, Greek Oriental, Evangelical-Augsburg Confession, Evangelical-Helvetian Confession, Old Catholic, Jewish. Enter Confessionless for persons without religious affiliation."

Bolivia (1900): "Religion. Column No. 9 must be left blank if the person is a Catholic; otherwise enter 'D' or dissenter."

Bulgaria (1931): "To which religion do you belong, or to which church, or to which sect do you adhere." Instructions: "The answer to this question should determine exactly the religion to which the person belongs, from the point of view of performing religious ceremonies, specifically whether it is Greek-Orthodox, Catholic, Protestant, Mohamedan, Jew, etc. If the person is a member of a church or sect, he should indicate the church or sect, specifically, liberal, oecumenic, uniat, Adventist, Occult-Danovist, Old Believers, etc. In the case of small children, one must enter the religion in which they are brought up."

Canada (1931): "Religious body, Denomination or Community to which this person adheres or belongs." Instructions: "The religion of each person will be entered according as he or she professes, specifying the religious body, denomination, sect or community to which the person adheres or belongs, or which he or she favours. An entry MUST be made in this column regarding the religious belief or affiliation of each and every person enumerated in Column 3. The information must be written out in full. Abbreviations must not be used. If the sons or daughters in a family belong or adhere to or favour a different religion from the parents, or either of them, the fact should be recorded. In the case of children of immature years, the religion in which they are being trained or brought up should be recorded."

Chile (1930): "Religion. If the enumerated person is a Catholic, the line below should be left blank. If the person is not a Catholic, what is his or her religion?" Instructions add: "for example, Protestant, Jewish, Budhist, Mohammedan, etc." or write none.

Danzig (1929): "Religion. To which religious associations do you belong? (See instructions no. 7)." Instructions: "The religion (Column 9) should be indicated as clearly as possible, and indefinite replies, such as Christian, should be avoided. In the case of unbaptized children, the religion in which they are to be brought up should be entered. Any association engaged in the practice of a common philosophy of life should be considered as a religious body."

Egypt (1927): "Religion and sect. (1) In the case of Moslems write only the word Moslem. (2) In the case of Christians avoid any term that may apply to more than one Religious Body, such as: Coptic, Protestant, Catholic and Orthodox, but write the definite name of Religious Body to which the person belongs, Coptic Orthodox, Coptic Catholic, Evangelical, Church of England, Presbyterian, Roman Catholic, Greek Catholic, Greek Orthodox, Maronite, etc. (3) In the case of Jews write the Sect as well as the word Jew. (4) In the case of other religions, state the name of the Religion to which the person belongs. (5) In the case of children the religion to be inserted is that in which it is intended they are to be brought up."

Eire (1936): "State here the particular Religion or Religious Denomination to which each person belongs. (Members of Protestant Denominations should state the name of the particular Religious Body, Denomination or Community to which they belong.)"

Esthonia (1934): See page 5.

Finland (1930): "Religious congregation or civil register."

Germany (1933): See page 5.

Guatemala (1921): "Religion professed (Catholics, Protestants, Jews, etc.)."

Hungary (1930): "Religion? (See the corresponding paragraph of instructions). *Rom.-Cath.* (1),—*Greek-Cath.* (2),—*Reform.* (3),—*Evang. Augsburg Confess.* (4),—*Greek Orient.* (5),—*Unit.* (6),—Jew. (7). [Member of *Congr.-(neolog-)* (8),—*Orth.*-(9),—*Statusquo-Religious community* (10)],—or: ....." The instructions provide for underscoring the right answer.

Iceland (1930): "Congregation: the established church, free church or other congregation or denomination or not adherent to any religious denomination."

Italy (1931): "Religion.—One who was baptized must report by which rite. One who was not baptized must report the religion with which he is affiliated; if he is not affiliated with any religion he must answer 'None'." Instructions on the schedule: "One who has belonged successively to several religions, will have to indicate the last."

Latvia (1935): "Confession."

Lithuania (1923): "In which church and according to which rite were you baptized?" Instructions given the enumerator were to the effect that unbaptized children should be considered as belonging to the church of the mother, and that in the case of a person who changed his religion, the last one should be reported.

Luxemburg (1935): "Religion." Instructions: "The religion should be indicated as precisely as possible. Indefinite expressions such as 'Christian' etc. should be avoided. In the case of unbaptized children, the religion in which they will be brought up should be indicated."

Mexico (1930): "Religion. Are you Catholic? Are you Protestant? Are you Buddhist? Are you Jewish? Are you of another religion? Are you of no religion?" Instructions: "Write in Column 33 the name of the religion which the head of the family gives as his. In case of children, enter what their parents or guardians report."

Netherlands (1930): "4a. Does he belong to one of the under 4a mentioned church societies or independent church congr.? Yes or no?.....
"b. If yes, to which?.....
"c. Does he, furthermore or exclusively, belong to any religious community, other than mentioned under 4a list? If yes, which? ....." Instructions: "The filling out (b and c) with Protestant, Reformed, Roman Catholic, Jewish, etc. without further specification is not sufficient. Do not abbreviate." On the back of the schedule: "The following church societies and independent church congregations are officially known to the Government:

Netherland (or Nether-German) Reformed Church Association
Walloon Congregation
English Presbyterian Congregation
Scottish Congregation
Remonstrant Brotherhood
Christian Reformed Church
Reformed Churches
Evangelical Lutheran Church Association

Reestablished Evangelical Lutheran Church Association
Baptist Congregation
Evangelical Brethren Congregation (Herrenhuter)
German Evangelical Congregation
Congregation of the Anglican-Episcopal Church
Apostolic Congregation
Netherland Union of Seventh-Day Adventists
Roman Catholic Church
Church Association of the Old Bishophric Cleresie
Nederland Jewish Religious Association
Portuguese Jewish Religious Association
Christian Non-Conformist Congregation
Reformed Congregation
Congregation of Baptized Christians
Christian Evangelical Congregation
Free Reformed Congregation
Evangelical Congregation
Free Evangelical Congregation
Old-Reformed Congregation
Reformed Congregation Under the Cross
Congregation of the Reestablished Apostolic Mission-Church
Mission Congregation
Dissenting Jewish Congregation
Reestablished Apostolic Mission Congregation in the Unity of the Apostles
Old Reformed Church

"As 'Reformed Churches' are counted the church groups that originated in 1834 and 1886 which were united in 1892; as 'Christian Reformed Church' the group which did not join this union. As to children, the church adherence of the father shall be entered as that of the child, if not baptized, and as long as no decision has been made relative to the child's joining of a church society."

Newfoundland (1935): "Religious body, denomination or community to which this person adheres or belongs." Instructions: "The religion of each person will be entered according as he or she professes, specifying the religious body, denomination, sect or community to which the person adheres or belongs, or which he or she favors. An entry *must* be made in this column regarding the religious belief or affiliation of each and every person enumerated in Column 3. Abbreviations can be here used. For instance—C.E. will stand for Church of England; R. C. will stand for Roman Catholic; U. C. will stand for United Church; S. A. will stand for Salvation Army; Presby. will stand for Presbyterian; Congreg. will stand for

Congregational; other denominations had better be written out in full."

New Zealand (1936): "Religion. State religious profession." Instructions following the question: "In the case of a child give religion in which it is to be brought up. There is a statutory right of objection to this question; if right exercised, enter 'object'," and on reverse: "Please do not use indefinite terms, such as 'Protestant,' 'Catholic,' 'Believer,' etc." In addition field workers received the following printed instructions: "There are almost innumerable religious professions, and some of the terms used, which may appear facetious to a Subenumerator, are yet perfectly correct. So long as there is an entry made at all it would be a fairly safe rule for a Subenumerator to accept it."

Palestine (1931): "Enter the religion and sect of each person e.g. 'Moslem Shia,' 'Christian, Maronite,' 'Jew,' 'Samaritan,' or any other confession." Instructions: "Enter each person's religion as he declares it, together with the sect where sect exists, e.g. 'Moslem-Shia,' 'Christian, Roman Catholic,' 'Jew,' 'Samaritan,' 'Druze,' etc., etc. If any person declares that he has no religion, is an agnostic, is an atheist, enter 'No confession,' or 'agnostic,' or 'atheist.' For Moslems who are not Shias it is unnecessary to enter the word 'Sunni'."

Roumania (1930): "Religion: The cult, sect, church to which a person belongs." Instructions to enumerators: "Religion: Column N shows the individual's religion in detail; his religion, cult or sect, and church. One must not write merely the word 'Christian' for example, but specify Greek Orthodox, Unitarian, Roman Catholic, Lutheran, Mohammedan, Baptist, etc."

Sweden (1936): "Parish or Church Register."

Switzerland (1930): "*Confession:* protestant*), roman-catholic*), christian-catholic (old catholic)*), Jewish*), if of other faith, which? ....." Instructions: "*Conformity to this question is to be underlined. Those, not belonging to a religious congregation, state: 'Undenominational' [Non-confessional]. Further *Roman*-Catholic and *Old*-Catholic strictly to be separated" (C-63).

Union of South Africa (1931): "State clearly the religious denomination or sect. Do not use words that may stand for more than one religious body, such as 'Protestant,' 'Catholic,' etc."

Yugoslavia (1931): "Confession."

Dependencies, Colonies and Mandated Countries

Barbados, British, (1931): "Religion."

Bermuda, British, (1931): "Religious profession (if any)."

(Each form contained a specimen return completely filled in.)

Cook and Niue Islands, New Zealand, (1936), in schedule for natives: "Religion. Do not use general terms that include more than one religious denomination—such as 'Protestant,' 'Catholic,' etc. If objection is taken to this question write 'Object'." In schedule for non-natives: "Religion or religious profession." Instructions: "(Do not use indefinite terms, such as 'Protestant' or 'Catholic.' For children, enter the religion in which it is intended they are to be brought up.) (Any person may object to answer this question. If so, enter 'Object.')"

Curacao, Dutch, (1931): "Religion" (in the schedules for males), and "What is her religious affiliation?" (in the schedules for females).

Cyprus, British, (1931): "Religion."

Eritrea and other Colonies, Italian, (1931): "Religion, rite."

Gold-Coast, British, (1931): "Religion."

Guiana, Britsh, (1936): "If Christian, state denomination. If non-Christian state 'Hindu' 'Mohammedan' 'Parsee' or other religion."

Jamaica, British, (1921): "Religion. State name of religious denomination with which connected or of religion (sic)." (Each schedule contained a specimen return completely filled in).

Mauritius, Britsh, (1930): "Religion: if Christian, enter denomination, e.g., Roman Catholic, Church of England, etc. Otherwise, state if Hindoo, Mohammedan, etc."

Malaya, British, Federated Malay States, Unfederated Malay States, Straits Settlement (1931): "Religion." Instructions: "Christians enter 'Christian' only, *not* denomination. Be careful to enter religion not caste of Indians. If Chinese are Mohammedan or Christian enter as such; if neither, write 'Chinese' simply."

Mozambique, Portuguese, (1930): "What is your religion?" "The census takers received instructions to ask the question so as to classify the results in the following major groupings: Roman Catholic, Greek Catholic, Protestant, Moslem, Jewish, Buddhist, Brahmin, Atheist" (C-81).

Nigeria, British, (1931): "Religion," in the case of educated householders; in the case of illiterates, the column read: "Religions," subdivided into "Mohammedan," "Pagan," "Protestant," "Roman Catholic," and "other."

Philippine Islands, United States, (1918), on schedule 1

(for regular provinces): "Religion. Catholic, Protestant-Aglipayan, Mohammedan, Pagan, Buddhist, etc." (in English and in Spanish). On schedule 8 (for specially organized sections): "Religion and Culture." Under it, "What religions do they profess." Other columns dealt with marriage, mother tongue and literacy (each question in English and Spanish).

St. Lucia, British, (1921): "Write opposite the name the religion of the person as the case may be."

Sierra Leone, British, (1931): "Religion. If Christian state denomination." Instructions: "In the case of persons of Christian religion the particular denomination must be stated. 'Protestant' is not sufficiently exact, e.g. enter 'C. of E.,' 'R.C.,' 'Wesleyan Methodist,' etc. If a person has no religion, 'None,' 'Freethinker,' 'Agnostic,' should be entered."

Somaliland, British, (1931), Non-Somalis: "Religion (if Christian, enter denomination)." Instructions: "In the case of persons of the Christian religion, the particular denomination should be entered. 'Protestant' is not sufficiently exact and should not be used. If the person professes no religion, 'None,' 'Agnostic,' etc., should be used. In the case of other religions it should be noted that 'Hindu' means a worshipper of Siva, Vishnu or other Indian deity and in the case of Tamils care should be taken to enter the religion and *not* the caste."

Southern Rhodesia, British, (1936): "Religion. State definitely whether 'Church of England,' 'Dutch Reformed,' 'Presbyterian,' 'Roman Catholic,' 'Methodist,' etc. Do *not* use general or indefinite terms such as Protestant, Catholic, Nonconformist, etc."

Southwest Africa, Union of South Africa, (1926): "State religious denominations or sect" (C-11).

Surinam, Dutch, (1929): "Religion or society with religious purpose." Instructions: "Children are considered to belong to the same denomination of their parents as long as these children are not confirmed in *another* church, or if it is not decided, that these children are *not members* of *any church or denomination.* In case the parents are members of different denominations and in that respect no decision has been taken in regard to the children, then the denomination of the father is considered as to be that of the children" (sic) (C-44).

Trinidad, British, (1931): "Religious Persuasion. Write the name of the Church or Denomination in full thus *'Roman Catholic,' 'Church of England,' 'Wesleyan,' 'Presbyterian,' 'Baptist,'* &c. East Indians or Chinese not belonging to any Christian Church or Denomination are to be classed as *'Hindus,' 'Mahometans,' 'Parsis,'* or *'Budhists,'* as the case may be. *For further instructions see back of this form.*" These instruc-

tions read: "In the case of children—when the particulars required in this Column are filled in by either the Father, Mother or Guardian or by some other person *at their request*, the religious persuasion to be entered against the name of such children, however young, is to be that in which it is intended they are to be brought up. But when this column has to be filled up by the Enumerator or other person not standing in *loco parentis* to such children, such enumerator or person must make careful inquiry as to the religious persuasion of each and every child whose name is entered on the Schedule and if no satisfactory information as to the religious persuasion of any child can be obtained he shall fill in against the name of such child the words 'Not Known.' In no case is an enumerator or other person not being the Parent or Guardian to enter a religious persuasion against the name of any child unless perfectly satisfied that the information given to him in regard thereto is thoroughly reliable. Where the enumerator has to fill in the particulars required in this column, in respect of an adult, he shall satisfy himself as well as the person against whose name he has written his religious persuasion, that the words or terms used clearly express the Church, Denomination, Body, Sect or Association to which such person belongs."

Uganda, British, (1931): "Religion: 'Presbyterian,' 'Church of England,' 'Roman Catholic,' 'Other Christians,' 'Pagans,' 'Mohammedan,' 'Hindu,' 'Sikh,' 'Parsee.' Others, whether Christian or Non-Christian must be specified."

Zanzibar, British, (1931): "Religion of householder."

B. Summation of Results of State Population Census by Faiths

Independent States

Australia (1921): by (1) provinces, cities and townships; (2) nationality and sex (provinces, counties and urban and rural places); (3) age (5 years) and sex; (4) conjugal condition and sex; (5) literacy and sex; (6) school attendance (at school or not) and sex; (7) occupation and sex.

Austria (1934): by (1) provinces, administrative districts, court circuits, communes (and, in Vienna, by city districts).

Bulgaria (1926): by (1) mother-tongue and sex (provinces, urban and rural, counties, cities 10,000 or over); (2) age and literacy and sex.

Canada (1931): by (1) provinces, counties, and cities and towns of 10,000 or over (all faiths), municipalities, townships or subdivisions (principal religions only); (2) sex (provinces for all religions, counties or census divisions, for principal faiths only); (3) ages (5 years, provinces by urban and rural

distribution, principal faiths); (4) birthplace and sex (provinces, urban and rural, principal faiths); (5) racial origin and sex (provinces, counties without sex distribution, and cities 30,000 or over without sex distribution, principal faiths).

Czecho-Slovakia (1930): by (1) provinces, communes of 10,000 or over, and groups of places according to size; (2) age (provinces); (3) nationality and sex (provinces); (4) occupations (country, but certain provinces only for Roman Catholics and for Jews).

Eire (1926): by (1) provinces, counties, district electoral divisions, urban and rural, cities, towns, distributed by sex; (2) age and sex; (3) occupation (including agriculture).

Esthonia (1934): by (1) cities, towns and rural communes, and sex; and (2) age (cities, towns and rural communes).

Germany (1933): by (1) provinces, principal administrative districts, large cities, and communes of 10,000 or more, but for Jewish faith, also by sex, age, conjugal condition, occupation, etc., (for persons of Jewish faith only).

Honduras (1930): by (1) provinces and sex.

Hungary (1931): See page 21.

India (1931): by (1) provinces, urban and rural; (2) sex (provinces); (3) race (in case of Christians: Europeans, Anglo-Indians, Indians).

Italy (1931), only for non-Catholics: by (1) provinces and principal communes and sex; (2) occupation of head of family.

Latvia (1935): by (1) provinces, counties, cities and rural communes; (2) sex (provinces and counties); (3) nationality, age and sex (provinces and counties. Age groups used: 19 and under, 20 to 59, 60 and over, unknown).

Netherlands (1930): by (1) sex; (2) age; (3) conjugal condition (each one by provinces, communes, and groups of communes).

Newfoundland (1935): by (1) districts and settlements, (often very small areas).

New Zealand (1926): by (1) counties, boroughs, town districts, and sex; (2) conjugal condition and sex; (3) age and sex; (4) duration of residence in New Zealand of overseas-born and sex; (5) grade of employment and sex; (6) occupation and sex.

Panama (1931): by (1) provinces, districts, principal cities and sex.

Poland (1931), preliminary results: by (1) provinces, urban and rural distribution and sex; definitive results (1921): by (1) age, literacy and sex (provinces, urban and rural distribution, counties, cities 20,000 or over); (2) degree of instruc-

tion and age and sex (provinces and counties, urban and rural, cities 20,000 or over); (3) conjugal condition and age and sex (provinces, urban and rural); (4) nationality and sex (provinces); (5) occupation and sex (provinces only). In addition, the census of blind persons, deaf mutes and orphans were classified by religion (provinces).

Switzerland (1930): by (1) nativity and sex (cantons).

Union of South Africa (1926), Europeans: by (1) provinces, urban and rural, principal towns, magisterial districts and sex; (2) by sex and age; (3) official language spoken (English, Afrikaans, both, neither), urban and rural; (4) parentage (or race) and sex (provinces). Non-Europeans (1921): by provinces and sex.

Yugoslavia (1931), preliminary (?): by (1) provinces; definitive (1921): by (1) provinces, counties and cities. The latter are often very small units.

Dependencies, Colonies and Mandated Countries

Gold Coast (1931): by (1) districts and race (African, non-African).

Montserrat (1921): (1) by parishes.

Netherland Indies (1930): (1) by races.

Nyasaland (1931): (1) by districts, race (Europeans, Asiatics and Natives) and sex.

Philippine Islands (1918): by (1) provinces, sub-provinces, and municipalities and sex.

Southern Rhodesia (1936): by (1) provinces and districts and sex, principal faiths (Economic and Statistical Bulletin February 7, 1937.)

C. Faiths, or Religious Bodies, or Churches Returned in Population Censuses by Faiths

Independent Countries

Australia (1921): Principal—Church of England; Minority—Australian Church, Baptist, Brethren, Buddhist, Catholic Apostolic, Church of Christ, Christadelphian, Christian Scientist, Confucian, Congregational Independent, Deist, Greek Catholic, Hebrew, Hindu, Latter Day Saints, Lutheran, Methodist, Mohammedan, Presbyterian, Quaker, Roman Catholic, Salvation Army, Seventh Day Adventist, Shinto, Sikh, Spiritualist, Theosophist, Unitarian; Agnostic, Atheist, Catholic Undefined, Chinese, Christians Undefined, Freethinker, No denomination, No Reply, Object to State, Other Christians, Others Indefinite, Others Non-Christian, Others No Religion, Pagans, Protestant Undefined, Rationalist, Socialist.

Austria (1934): Principal—Roman Catholic; Minority—Armenian Catholic, Evangelical Augsburg Confession, Evangelical Helvetian Confession, Greek Catholic, Jewish, Old Catholic; Confessionless, Others, Unknown.

Bolivia (1900): Principal—Roman Catholic; Minority—Dissenters.

Bulgaria (1926): Principal—Greek Orthodox; Minority—Armeno-Gregorian, Catholic, Jewish, Mohammedan, Protestant; Others, Not Stated.

Canada (1931): Principal—United Church; Minority—Adventist, Anglican, Apostolic Brethren, Baptist, Brethren, Buddhist, Catholic Apostolic, Christadelphian, Christian Alliance, Christian Scientist, Church of Christ, Disciples, Church of God (new Dunker), Confucian, Congregationalist, Deist, Doukobor, Dutch, Evangelical Association, Followers of Christ, Friends, Gospel People, Greek Orthodox, Holiness Movement, Independent, International Bible Students Association, Jewish, Lutheran, Mennonite (Inc. Hutterite), Methodist (African), Methodist (Free), Methodist (Wesleyan), Mission, Mohammedan, Moravian, Mormon, New Thought, Pentecostal, Plymouth Brethren, Presbyterian, Reformed, Reformed Episcopal, Roman Catholic, Saints, Salvation Army, Shinto, Sikh and Hindu, Spiritualist, Swedenborgian (New Church), Theosophist, Truth, Unitarian, United Brethren, Universalist; Believers, Christian Nondenominational, Nonconformist, No Religion, Not Stated, Other Sects, Pagan, Protestant.

Chile (1930): Principal—Roman Catholic; Minority—Evangelic, Jewish, Mohammedan, Orthodox, Positivist, Protestant, "Pueblo Oriente," Theosophist; No Religion, Pagan.

Colombia (1918): Principal—Roman Catholic; Minority—Protestant; Not Specified, Others, Tribal Indians.

Costa Rica (1892): Principal—Roman Catholic; Minority—Buddhist and Confucian, Jewish, Protestant.

Czecho-Slovakia (1930): Principal—Roman Catholic, but Greek and Armenian Catholic in the Eastern province of Carpathia; Minority—Adventist, Baptist, Congregational, Czech Brethren Protestant, Czechoslavak, German Evangelical, Greek and Armenian Catholic (in provinces other than Carpathia), Greek Orthodox, Jewish, Lutheran Augsburg Confession in Slovakia and Carpathia, Lutheran Augsburg Confession of Silesia, Methodist, Moravian Brethren, Reformed Protestant of Slovakia and Carpathia, Roman Catholic in Carpathia, Uniat; Non-Confessional, Other Christian, Other Non-Christian, Other Protestant, Unknown.

Danzig (1929): Principal—Evangelic; Minority—Baptist,

Catholic, Jewish, Mennonite; Non-Confessional, Others. (C-105).

Dominican Republic (1920): Principal—Catholic; Minority—Jewish, Protestant; Others.

Eire (1926): Principal—Roman Catholic; Minority—Baptist, Jewish, Methodist, Presbyterian, Protestant Episcopal; Others.

Esthonia (1934): Principal—Lutheran; Minority—Adventist, Ancient Esthonian, Anglican, Armenian-Gregorian, Baptist, Buddhist, Caraite, Christian Scientist, Church of Christ, Evangelical, Free Churches, Jehovist, Jewish, Mennonite, Methodist, Mohammedan, Orthodox, Pantheist, Pentecost, Reformed (Calvinist), Roman Catholic, Russian Christians; Other Confessions, Unknown, Non-Confessional.

Finland (1930): Principal—Lutheran; Minority—Baptist, Jewish, Methodist, Mohammedan, Orthodox, Roman Catholic; Civil Register, Other Dissenters.

Germany (1933): See page 17.

Greece (1928): Principal—Greek Orthodox; Minority—Jewish, Moslem, Protestant, Roman Catholic; Others.

Hungary (1930): Principal—Roman Catholic, but Calvinist in Commitats of left side of Tisza; Minority—Adventist, Anglican, Baptist, Baptist without confession, Calvinist in Commitats other than Tisza, Greek Catholic, Greek Oriental, Jewish, Lutheran, Methodist, Mohammedan, Nazarene, Roman Catholic in Commitats of left side of Tisza, Sabbatarian, Uniat; Non-Confessional, Other, Unknown.

Iceland (1930): Principal—State Church (Evangelical Lutheran); Minority—Adventist, Baptist, Catholic, Christian Brethren, Free Church, Lookout-hill Congregation, Whitsunday Congregation; Non-Confessional, Others, Unknown.

India (1931): See page 18.

Iraq (1932): Principal—Suni in the North, and Shia in the South; Minority—Christian, Jewish, Shia in the North, Suni in the South, Unorthodox; Other Religions.

Italy (1931): See page 18.

Latvia (1935): Principal—Evangelical-Lutheran in the Western Provinces; Roman Catholic in the Eastern Province of Latgalia; Minority—Adventist, Anglican, Baptist, Buddhist and Lamaist, Evangelical-Lutheran in Eastern Province of Latgalia, Greek Catholic, Jewish, Mohammedan, Old Believer, Reformed (Calvinist), Roman Catholic in Western Provinces; No Religion, Other Christian, Other Non-Christian, Other Protestant, Unknown.

Lithuania (1923): Principal—Roman Catholic, but Evangelical Lutheran in Memel; Minority—Adventist, Anabaptist,

Anglican, Arien, Armenian-Gregorian Catholic, Baptist, Buddhist, Caraite, Evangelical Methodist, Free Catholic, Free Evangelical, Greek Catholic, Jewish, Lettish Sectant, Lutheran, Mohammedan, Moravian, New faith, Non-Conformist, Old Lithuanian faith, Orthodox, Orthodox (Old Catholic), Reformed (Calvinist), Roman Catholic in Memel, Society of Brothers; Atheists, Christian Non-Confessional, Free thought, Non-Confessional, Unknown.

Mexico (1930): Principal—Roman Catholic; Minority—Buddhist, Jewish, Protestant; No Religion, Others, Unknown.

Netherlands (1930): Principal—Dutch Reformed, but Roman Catholic in North Brabant and in Limburg; Minority—Anabaptist, Christian Reformed, Dutch Jewish, Dutch Reformed in North Brabant and Limburg, Evangelical Lutheran, Old Catholic, Orthodox Lutheran, Portuguese Jewish, "Reformed Churches," Remonstrant, Roman Catholic except in North Brabant and Limburg, Walloon Reformed; No Religion, Other Religions, Unknown.

Newfoundland and Labrador (1935): Principal—Roman Catholic; Minority—Adventist, Baptist, Christian Organization, Christian Reformed, Christian Scientist, Church of Christ, Church of England, Church of God, Congregational, Dutch Reformed, Episcopalian, Evangelist, Faith of Christ, Gospel People, Greek Orthodox, International Bible Students Association, Jehovah's Witness, Jewish, Lutheran, Methodist Episcopal, Moravian, Pentecostal, Pilgrim's Holiness, Plymouth Brethren, Presbyterian, Quaker, Reformed Christian, Salvation Army, Unitarian, United Church, Universalist, Watch Tower Bible Society; Free Thinker, General Protestant, Non-conformist, Nondenominational, No Religion, Not Stated, Self Thinker.

New Zealand (1936): Principal—Church of England; Minority—Assemblies of God, Bahai, Baptist, Bible Students, Brethren, British Israelite, Buddhist, Bush Brotherhood, Catholic Apostolic, Chinese Church, Christadelphian, Christian Scientist, Christians Meeting in the Name of Jesus, Church of Assumption, Church of Christ, Church of God, Church of New Zealand, Conditional Immortalist, Confucian, Congregational, Dipper, Dutch Reformed, Eastern Orthodox Catholic, Evangelical (United Evangelical), Followers of Te Whiti, Followers of Te Whiti and Te Tohu (Maori), Four Square Gospel, Free Fundamental Church, Free Religious Movement, French Reformed Church, Friendly Road, Golden Rule, Gospel Hall, Gospel Believer, Hebrew, Higher Thought, Hindu, House of David, Israelite (Maori), Jehovah's Witness (Joadab, Watch Tower Bible and Tract Society, Russellite), Kalathumpian,

Kosmon Faith, Latitudinarian, Latter Day Saints, Liberal Catholic, Lutheran, Maori Church (Maori), Maori King (Koroki) (Maori), Maronite, Methodist, Mohammedan, Moravian, New Everlasting Gospel, New Messianic Message, New Thought, New Zealand Catholic, Nurture and Admonition of the Lord, Pentecostal, Presbyterian, Ratana, Ringatu, Ringatu (Hau Hau, Te Wairua Tapu) (Maori), Roman Catholic, Rosicrucian, Sabbatarian, Salvation Army, Salvinotas, Sect of the Nazarenes, Seven Rules of Jehovah (Maori), Seventh Day Adventist, Shinto, Sikh, Society of Friends, Southcottian, Spiritualist, Swedenborgian (New Church), Swiss Protestant, Theos Logos, Theosophist, Truth (Seeker after Truth), Unitarian, United Church of Canada, Unity Society (New York), Universalist, Welsh Church; Absolutist, All Saints, Angelical, Anthias, Antroposophist, Apostolic, Astronomic, Avenal, Believer, Bercan, Bible Christian, Bible Student (Maori), Biological Christian, Brotherhood (True Brotherhood), C.H., Calvinist (not otherwise defined), Catholic (not otherwise defined), Chrisitian (not otherwise defined), Christian Royalist, Church of Good Shepherd, Church of Israel Truth, Church of Jesus Christ, Church of Mary, Church of Nativity, Church which is His Body, Citizens Church, Community of God's Sons, Cosmism, Covenant Hall, Danite, Day of God (Maori), Decency, Denominational, Divine Science, Do good, Doubtful and not sure (Maori), Douglas Amity, Douglas Social Credit, Eclecticist, Eschatologist, Esoteric Ethical Philosopher, Esoteric Freelance, Esoteric Society, Faith Healing, Family of God (Maori), Fatalist, Fellowship of Reconciliation, First Christian, Follower of Christ, Follower of God, Follower of Jesus, Freelance, Freemason, Helping Thy Neighbour, Holy Trinity (Trinity), Honesty, Household of Faith, Iconoclast, Idealist, Indefinitely Specified (Maori), Independent, Infinitist, Jadubans, Liberal Christian, Light Seeker, Metaphysician, Mission not otherwise defined (Mihinare, Mihingare) (Maori), Missions, Mystic, N.B. M. H., Non-conformist, Not specified, Object to state, Occultist, Open Church, Orthodox, Pacifist, Panpsychist, Peace and Goodwill, Philadelphian, Philosopher, Post-Christian, Protestant (not otherwise defined), Psychiana, Psychic Student, Puritan, Red Cross, Restitutionist, Rotarian, R.R., Saint, St. Andrew, St. Anthony, St. James, St. John, St. Joseph, St. Katherine, St. Luke, St. Mary, St. Matthew, St. Patrick, St. Peter, Salvation by Grace, Samoan Religion, Science of religion, Scripture Union, Scientist, Social Reformer, Spiritual Psychologist, State Church (so returned), Student of Religion, Sun Worship, True Religion, Undenominational, Undenominational Christian, United Church, Unity,

Unity Practical Christianity, Unity School of Christianity, Unity Student, Universal, Universal Brotherhood, Universal Catholic, Universal Church, Universal Thought, Unorthodox, Wisdom Religion (Western), Young Men's Christian Association, Young Women's Christian Association; Agnostic, Atheist, Biologist, By the People for the People, Christian Astrologist, Christian Freethinker, Christian Morality, Christian Mystic, Christian Psychologist, Christian Socialist, Communist, Cosmopolitan, Deist, Evolutionist, Free, Free Determinist, Freethinker, Humanitarian, Idolator, Individualist, Investigator, Logician, Marxist, Materialist, Monist, Monotheist, Naturalist, Nature Worship, New Psychology, No Religion, Pantheist, Positivist, Psychologist, Radical, Rationalist, Realist, Secular, Socialist, Soul Evolutionist, Theist, Uncertain.

Norway (1930): Principal—State Church (Evangelical Lutheran); Minority—Adventist, Apostolic Confession, Baptist, Catholic Apostolic, Christian Scientist, Congregation of Christ, English Evangelical, Evangelical Congregation, Free Congregation of Jarlsberg, Free Mission, German Evangelical, God's Congregation, Greek Catholic, International Bible Students, Jewish, Lutheran Free Church, Methodist, Mormon, Pentecostal, Presbyterian, Quaker, Roman Catholic, Unitarian; Congregations with adult Baptism, Minor congregations, Minor and other dissident congregations, Non-Confessional, Other non-Christian, Others with adult Baptism, Others (Dissidents), Other free mission congregations, Withdrawn from the State Church.

Panama (1930): Principal—Roman Catholic; Minority—Jewish, Protestant; Indian, Others, Unknown.

Poland, (1930): Principal—Roman Catholic in Western and Central provinces, Greek Orthodox in Eastern provinces, and Greek Catholic in Southern provinces; Minority—Greek Catholic, Greek Orthodox, and Roman Catholic in respective provinces, Jewish, Lutheran (Reformed and others); Other Catholic, Other Evangelical, Other Oriental, Other Non-Christion, Non-Confessional, Unknown.

Siam (1929): Principal—Buddhist; Minority—Christian, Mohammedan.

Sweden (1930): Principal—State Church (Evangelical Lutheran); Minority—Adventist, Anglican, Baptist, Catholic Apostolic, Christian Scientist, Salvation Armies, Freebaptist, French Reformed, Free Religious, Old Catholic, Greek Orthodox, Healing Unions, Herrnhutare, Jewish, Laestadianer, Methodist Episcopal, Mohammedan, Mormon, Pentecostal, Plymouth Brethren, Reformed Roman Catholic, Swedish Alliance Missions, Swedish Salvation Armies, Swedish Missions

Union, Swedenborgian, Theosophist; Non-Confessional, Other Catholic, Other Lutheran, Other Miscellaneous, Other Reformed, Unknown.

Switzerland (1930): Principal—Protestant in some cantons, and Catholic in others; Minority—Catholic in Protestant cantons, Jewish, Protestant in Catholic cantons; Greek and Roman Orthodox sects, Inter-confessional churches (Christian Science, Theosophists, etc.), Non-Confessional, Oriental Christian sects, Others (Non-Christian), Unbaptized and Unknown.

Turkey (1935): Principal—Moslem; Minority—Armenian, Catholic, Georgian, Greek Orthdox, Jewish; Christian, No religion, Others, Protestant, Unknown.

Union of South Africa (1926): Principal—Dutch Reformed; Minority—Anglican Communion, Apostolic Faith Mission, Baptist, Buddhist, Calvinist, Christadelphian, Christian Brethren, Christian Scientist, Church of Christ, Confucian, Deist, Ethical, Faith Mission (Healers), French Protestant, Full Gospel Church, Gospel Mission, Gereformeerde Kerk van Suid-Africa (Enkel Gereformeerde Kerk), Greek Church, Hervormde Kerk, Hindu, Independent or Congregationalist, International Bible Students, Jewish, Lutheran, Methodist, Mohammedan, Mormon (Latter Day Saints), New Thought, Pentecostal, Plymouth Brethren, Presbyterian, Roman Catholic, Sabbatarian, Salvation Army, Seventh Day Adventist, Society of Friends, South African General Mission, Spiritualist, Swedenborgian, Swiss Church, Mission or Reformed, Testimony of Jesus, Theist, Theosophist, Unitarian, Universalist; Agnostic, Atheist, Christian, Communist, Socialist etc., Free Thinker, Heathen, No Religion, Object to state, Other, Protestant, Unknown or Unspecified, Unsectarian (Inc. "No Church" and "No Denomination"), Various Christian.

Uruguay (1908): Principal—Roman Catholic; Minority—Protestant; Liberals or Freethinkers, Unspecified.

Venezuela (1926): Principal—Roman Catholic; Minority—Jewish, Protestant; Other, Not specified, Indigenous natives.

Yugoslavia (1931): Principal—Greek Orthodox in Southern and Eastern provinces; Roman Catholic in Northern and Western provinces; Minority—Calvinist, Greek and Armenian Catholic, Greek Orthodox in Northern and Western provinces, Jewish, Lutheran, Moslem, Old Catholic, Roman Catholic in Southern and Eastern provinces; Non-Confessional, Other Christian, Other, Unknown.

Dependencies, Colonies and Mandated Countries

Aden, British (1931): Principal—Moslem; Minority—Buddhist, Christian, Hindu, Jain, Jewish, Sikh, Zorastrian.

Antigua, Leeward Islands, British (1921): Principal—Church of England; Minority—Baptist, Congregational, Christian Mission, Episcopalian, Jewish, Lutheran, Moravian, Nonconformist, Plymouth Brother, Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventist, Unitarian, Wesleyan; Believer, Non-Conformist, No Religion, Protestant.

Barbados, British (1921): Principal—Church of England; Minority—Baptist, Brethren, Christian Mission, Church of God, Church of Rome, Jewish, Mohammedan, Moravian, Plymouth Brethren, Salvation Army, Theosophist, Wesleyan; Agnostic, Christian Missionaries and Christians, Free Thinker, Non-Conformist, No Religion, Not Stated, Others (Christian), Protestant.

Basutoland, British (1936): Principal—Church of Rome; Minority—African Methodist Episcopal, Anglican Communion, Dutch Reformed, French Protestant and Paris Evangelical Mission, Methodist (Primitive and Wesleyan), Presbyterian; No Religion, Non-Christian, Other, Unspecified, Unknown and Indefinite.

Bermuda, British (1931): Principal—Church of England; Minority—African Methodist Episcopal, Plymouth Brethren, Presbyterian, Roman Catholic, Wesleyan Methodist; Other.

Cayman Islands, Jamaica, British (1921): Principal—Presbyterian; Minority—Baptist, Church of England, Church of God, Lutheran, Methodist, Moravian, Roman Catholic, Seventh Day Adventist, Wesleyan Methodist; Not stated.

Cook Islands and Niue, New Zealand (1936): Principal—Congregational (London Mission Society); Minority—Church of England, Latter Day Saints (Mormon), Lutheran, Methodist, Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventist, Theosophist; Agnostic, Object to state, Other religions, No religion.

Cyprus, British (1931): Principal—Christian Orthodox; Minority—Armenian and Gregorian, Church of England, Jewish, Latin, Maronite, Moslem; Other Protestant, Others.

Dominica, Leeward Islands, British (1921): Principal—Roman Catholic; Minority—Anglican, Seventh Day Adventist, Wesleyan; None, Others.

Eritrea, Italian (1931): Principal—Moslem; Minority—Catholic, Copt, Jewish, Protestant; Other, Pagan.

Falkland Islands and Dependencies, British (1931): Principal—Anglican; Minority—Church of Scotland, Lutheran, Methodist, Presbyterian, Roman Catholic, Unitarian; Freethinker etc., None.

Fiji Islands, British (1936): Principal—Methodist; Minority—Buddhist, Church of England, Confucian, Hindu, Jew-

ish, Mohammedan, Presbyterian, Roman Catholic, Seventh Day Adventist, Sikh, Atheist and agnostic and miscellaneous, Not Stated and other Christian sects, Other Non-Christian and not stated.

Gibraltar, British (1931): Principal—Roman Catholic; Minority—Baptist, Calvinist, Christian Scientist, Church of England, Church of Ireland, Confucian, Congregationalist, Episcopalian, Evangelist, Hindu, Jewish, Mohammedan, Plymouth Brethren, Presbyterian, Salvationist, Unitarian, Wesleyan; Agnostic, No Religion.

Gold Coast, British (1931): Principal—Christian; Minority—Baptist, Calvinist, Church of England, Church of Ireland, Church of Scotland, Congregational, Hindu, Jewish, Lutheran, Methodist, Mohammedan, Orthodox, Presbyterian, Quaker, Roman Catholic, Salvation Army, Unitarian, Wesleyan, Zwinglian; Animist, Others.

Grenada, British West Indies (1921): Principal—Roman Catholic; Minority—Anglican, Brethren, Presbyterian, Seventh Day Adventist, Wesleyan; Non-Christian, Not stated, Other Christian.

Guiana, British (1931): Principal—Hindu; Minority—Anglican, Canadian Presbyterian, Congregational, Mohammedan, Moravian, Parsee, Presbyterian, Roman Catholic, Wesleyan; Not Stated, Other Christian, Other Non-Christian (C-106).

Honduras, British (1931): Principal—Roman Catholic; Minority—Adventist, Baptist, Church of England, Jewish, Presbyterian, Salvation Army, Wesleyan; Other.

Jamaica, British (1921): Principal—Church of England; Minority—Baptist, Bedwardite, Church of Scotland, Church of God, Congregationalist, Evangelistic Mission, Friends, Hindu, Jewish, Methodist (United, Methodist-Wesleyan), Moravian, Plymouth Brethren, Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventist; Christian, Not stated, Others.

Kenya, British (1931) non-natives: Principal—Mohammedan; Minority—American Mission, Baptist, Buddhist, Christadelphian, Christian Scientist, Church of England, Church of Ireland, Confucian, Congregationalist, Dutch Reformed, Evangelist, Greek Orthodox, Hindu, Jain, Jewish, Lutheran, Methodist, Plymouth Brethren, Presbyterian, Quaker, Roman Catholic, Salvation Army, Seventh Day Adventist, Sikh, Spiritualist, Theosophist, Unitarian, Wesleyan Methodist, Zorastrian; Agnostic, Atheist, Christian (Unspecified), Freethinkers, No religion, Not stated, Pagan, Protestant, Rationalist.

Labrador, Newfoundland (1935): Principal—Church of England; Minority—Congregational, Presbyterian, Roman Catholic, Salvation Army, United Church; Other.

Malaya: Federated Malay States, Unfederated Malay States, Strait Settlements, British (1931), only Indians, and only Chinese who are Christian or Mohammedan: Principal—Hindu; Minority—Buddhist, Christian, Mohammedan, Sikh; Other Indian religions.

Mauritius and Dependencies, British (1931): Principal—Hindu; Minority—Church of England, Church of Rome, Church of Scotland, Mohammedan, Parsis; Not stated, Other Christian, Other.

Montserrat, Leeward Islands, British (1921): Principal—Anglican; Minority—Roman Catholic, Wesleyan; Other.

Netherlands India, Dutch (1933) only Groups Containing Christians: Principal — Protestant; Minority — Catholic (Roman), Jewish, Moslem; Asiatic religions, No religion (Pagan), Other Christian, Unknown.

New Guinea, Australian (1921): Principal—Confucian; Minority—Baptist, Brethren, Buddhist, Church of Christ, Church of England, Congregational, Jewish, Lutheran, Methodist, Mohammedan, Presbyterian, Roman Catholic, Shinto, Spiritualist, Unitarian; Agnostic, Catholic Undefined, Chinese, Christian Undefined, No denomination, No religion, No reply, Object to state, Other Christian, Other non-Christian, Other (indefinite), Pagan, Protestant Undefined.

Norfolk, Australian (1921): Principal—Church of England; Minority—Baptist, Church of Christ, Congregational, Methodist, Presbyterian, Roman Catholic, Seventh Day Adventist; No religion, Other Christian.

North Borneo, British (1931): Principal—Mohammedan; Minority—Buddhist, Christian, Hindu, Jewish, Shintoist, Sikh; Agnostic and others, Heathen.

Northern Ireland, British (1926): Principal—Roman Catholic; Minority—Assemblies of God, Baptist, Brethren, Catholic Apostolic, Christadelphian, Christian Scientist, Christian Volunteer Force, Church of Christ, Church of England, Church of God, Church of Ireland, Community of God's Son, Congregationalist, Cooneyite (Dippers), Elim Pentecostal Alliance, Episcopal Church of Scotland, Greek Orthodox, Holiness Movement, International Bible Students, Jewish, Latter Day Saints, Lutheran, Methodist, Moravian, Non-conformist, Presbyterian, Reformed Presbyterian, Salvation Army, Seceding Presbyterian, Seventh Day Adventist, Society of Friends, Spiritualist, Testimony of Jesus, Unitarian, United Free

Church of Scotland; Atheist, Freethinker, Not stated, Other, Protestant.

Northern Rhodesia, British (1931): Principal—Anglican; Minority—Dutch Church, Methodist, Presbyterian, Roman Catholic.

Nyasaland, British (1931): Principal—Christian; Minority—Baptist, Brahmin, Buddhist, Christian Scientist, Church of England, Church of Ireland, Congregational, Dutch Reformed, Episcopalian, Hindu, Irvingite, Jewish, Methodist, Mohammedan, Non-conformist, Orthodox, Parsi, Plymouth Brethren, Presbyterian, Roman Catholic, Seventh Day Adventist, Sikh, Society of Friends, Spiritualist, Wesleyan, Zorastrian; Agnostic, None, None stated, Pagan, Protestant, Rationalist, Undenominational.

Palestine, British (1931): Principal—Moslem; Minority—Abyssinian, Anglican, Armenian Catholic, Armenian (Gregorian), Assyrian Catholic, Bahais, Copt, Druze, Jewish, Lutheran, Maronite, Melkite, Orthodox Church of Jerusalem, Presbyterian, Roman Catholic (Latin and Uniate), Samaritan, Syrian Catholic, Syrian Orthodox (Jacobite); Christian, No Religion, Other Christian.

Papua, Australian (1921): Principal—Church of England; Minority—Baptist, Brethren, Catholic, Roman, Church of Christ, Christian Scientist, Confucian, Congregational, Independent, Jewish, Lutheran, Methodist, Mohammedan, Presbyterian, Seventh Day Adventist, Theosophist; Agnostic, Catholic, Undefined, Christian, Undefined, Deist, Freethinker, No Religion, No Reply, Object to State, Other Christian, Other Indefinite, Protestant, Undefined, Rationalist.

Philippines, United States (1918): Principal—Catholic; Minority—Aglipayan, Buddhist, Mohammedan, Protestant; Others, Pagan.

Portuguese India (Goa) (1931): Principal—Hindu; Minority—Catholic, Jain, Moslem, Parsi, Protestant; No religion, Other, Unknown.

St. Helena and Dependencies, British (1931): Principal—Church of England; Minority—Baptist, Church of Scotland, Dutch Reformed, Plymouth Brethren, Roman Catholic, Salvation Army, Unitarian, Wesleyan.

St. Lucia, British (1921): Principal—Roman Catholic; Minority—Anglican, Baptist, Brahmin, Brethren Mission, Christadelphian, Christian Mission, Congregational, Greek Church, Hindu, Jewish, Lutheran, London Mission, Mohammedan, Moravian, Presbyterian, Plymouth Brethren, Seventh Day Adventist, Salvation Army, Theosophist, Universalist,

Wesleyan, West Evangelist; Agnostic, Non-Conformist, Not Stated, Protestant.

Saint Vincent, British (1931): Principal—Anglican; Minority—Hindu, Mohammedan, Parsi, Presbyterian, Roman Catholic, Wesleyan; Not described, Other, Other Christian.

Seychelles, British (1931): Principal—Roman Catholic; Minority—Baptist, Bible Society, Buddhist, Calvinist, Church of England, Christian Scientist, Confucius, Hindu, Jacobite Syrian, Lutheran, Methodist, Mohammedan, Presbyterian, Seventh Day Adventists, Wesleyan, Zorastrian; Agnostic, Freethinker, None.

Sierra Leone, British (1931), Colony only: Principal—Mohammedan; Minority—African Methodist Episcopal, American Wesleyan Methodist, Baptist, Calvinist, Church of England, Congregationalist, French Reformed Protestant, Greek Orthodox, Hindu, Jewish, Lady Huntingdon's Connexion, Lutheran, Moravian, Pentecostal, Presbyterian, Quaker, Roman Catholic, Seventh Day Adventist, United Brethren in Christ, United Free Church (Scotland), United Methodist, Wesleyan Methodist (English), Zwinglian; Agnostic, Freethinker, None, Other Christian, Pagan.

Somaliland, British (1931): Principal—Mohammedan; Minority—Church of England, Coptic Christian, Hindu, Jain, Jewish, Parsi, Presbyterian, Roman Catholic, Sikh, United Methodist, Wesleyan; Other Christian, Pagan.

Somalia, Italian (1931): Principal—Moslem; Minority—Catholic, Copt, Evangelic, Hindu, Jewish, Non-Native, Pagan.

Southern Rhodesia, British (1936): Principal—Anglican; Minority—American Episcopal Methodist, Apostolic Faith Mission, Baptist, Brethren in Christ, Calvinist, Christadelphian, Christian Scientist, Church of Christ, Church of Sweden, Congregationalist, Deists or Theists, Dutch Reformed, Full Gospel Church, Greek Orthodox, Hebrew, International Bible Students, Latterday Saints (Mormons), Lutheran, Methodist, Mohammedan, Pentecostal, Plymouth Brethren, Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventist, Society of Friends (Quakers), Spiritualists, Swedenborgian, Theosophists; Agnostics, Atheists, Christian, Free Thinkers, No religion, Non-conformist, Other Christian sects, Other non-Christian, Protestant, Undenominational, Unknown.

Swaziland, British (1921): Principal—Methodist; Minority—African Methodist Episcopal, Anglican Communion, Baptist, Dutch, French Protestant, Greek, Independent (Congregationalist), Jewish, Lutheran, Mohammedan, Parsi, Presbyterian, Roman Catholic, Seventh Day Adventist, Society of

Friends; Heathen, No Religion, Object to State, Other Christian, Other Religions, Unspecified or Unknown.

Tanganyika, British (1931): Principal—Church of England; Minority—Baptist, Church of Christ, Church of Ireland, Christian Science, Congregational, Dutch Reformed, Evangelist, Greek Orthodox, Jewish, Lutheran, Methodist, Mohammedan, Pentecostal, Plymouth Brethren, Presbyterian, Quaker, Roman Catholic, Seventh Day Adventist, Spiritualist, Unitarian, Wesleyan Methodist; Agnostic, Atheist, Christian, Freethinker, No religion, Not stated, Pagan, Protestant, Rationalist.

Togoland, British (1931): Principal—Christian; Minority—Baptist, Calvinist, Church of England, Church of Scotland, Lutheran, Mohammedan, Roman Catholic; Animist, Other.

Tonga, British (1931): Principal—Wesleyan; Minority—Church of England, Free Church of Tonga, Greek, Jewish, Latter Day Saints, Lutheran, Pentecostal, Roman Catholic, Seventh Day Adventist; Non-religious, Other Protestant.

Trinidad, British (1931): Principal—Roman Catholic; Minority—African Methodist Episcopal, Arian, Baptist, Bible Students, Brethren, Brahm Gyam, Buddhist, Christian Brethren, Christian Mission, Church of England, Church of God, Confucian, Cuvala, Gospel Hall, Hindu, Kabir Panthi, Mandingo, Moravian, Mohammedan, Nazarene, Parsi, Pentecostal, Pilgrim Holiness, Presbyterian, Ramandi, Salvation Army, Seventh Day Adventist, Wesleyan; Other Christian, Other non-Christian.

Turks and Caicos, Jamaica, British (1921): Principal—Baptist; Minority—Adventist, Church of England, Lutheran, Presbyterian, Roman Catholic, Wesleyan Methodist.

Uganda, British (1921): Principal—Protestant; Minority—Mohammedan, Roman Catholic; Pagan.

Western Samoa, New Zealand (1936): Principal—Congregational; Minority—Christian Scientist, Church of Christ, Church of England, Confucian, Hebrew, Latter Day Saints (Mormons), Lutheran, Methodist, Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventist; Atheist, No religion, Not specified, Protestant.

Zanzibar, British (1931): Principal—Sunni; Minority—Bohora, Hindu, Ibathi, Ismaili Khoja, Ithnasheri Khoja, Parsi, Protestant, Roman Catholic; Other Shia, Other.

DETAILED TABLES

Table A.—Independent Countries Without State Population Censuses by Faiths

Country	Population (1936)
Afghanistan	7,000,000
Andorra	5,000
Arabia (Autonomous States)	7,000,000
Argentine	12,373,000
Bahrein Islands	120,000
Belgium	8,300,000
Bhutan	250,000
Brazil	41,560,000
China (and Dependencies)	450,000,000
Cuba	4,290,000
Denmark	3,709,000
Ecuador	2,000,000
Ethiopia[1]	5,500,000
France	41,900,000
Haiti	2,600,000
Iran	15,000,000
Japan	69,500,000
Liberia	2,500,000
Monaco	22,000
Nepal	5,600,000
Nicaragua	850,000
Paraguay	900,000
Peru	6,900,000
Portugal	7,222,000
Russia	173,000,000
Salvador	1,597,000
San Marino	14,000
Spain	24,849,000
United Kingdom[1]	46,992,000
United States of America	127,980,000
Vatican	1,000
Total	1,069,534,000

Table B.—Dependencies, Colonies and Mandated Countries Without State Population Censuses by Faiths

Anglo-Egyptian	
Sudan	5,900,000
Anglo-French	
New Hebrides	60,000
Australian	
New Guinea	670,000
Papua	280,000
Belgian	
Congo	9,400,000
Ruanda-Urundi	3,500,000
British	
Bechuanaland	260,000
Cameroons	818,000
Gambia	198,000
Kenya[1]	3,100,000
Northern Rhodesia[1]	1,378,000
Sierra Leone[1]	1,890,000
Somaliland[1]	350,000
Southern Rhodesia[1]	1,289,000
Tanganyika[1]	5,138,000
Bahamas, W I.	65,000
St. Kitts and Nevis, W. I.	38,000
Virgin Islands, W. I.	6,000
Brunei, Borneo[1]	34,000
Ceylon	5,700,000
Maldive Islands	80,000
Federated Malay States[1]	1,900,000
Hong-Kong	966,000
Kuria Muria	2,000
Sarawak, Borneo	600,000
Socotra	12,000
Straits Settlements[1]	1,210,000
Trans-Jordan (Palestine)	300,000
Unfederated Malay States[1]	1,700,000
Malta	256,000
Nauru	3,000
Solomon Islands	95,000
Danish	
Greenland	17,000
Faroe Islands	26,000
Dutch	
Netherlands Indies[1]	65,420,000
French	
Algeria[1]	7,210,000
Cameroons	2,341,000
French Equatorial Africa	3,386,000
French West Africa	14,700,000
Madagascar	3,822,000
Morocco[1]	6,280,000
Reunion	205,000
Somali Coast	70,000
Togo	763,000
Tunis[1]	2,600,000
Guiana	22,000
Guadeloupe	270,000
Inini Territory	4,000
Martinique	246,000
St. Pierre and Miquelon	4,000
French India	300,000
French Indo-China	22,900,000
Kwang Chau Wan	250,000
Syria and Lebanon[1]	3,300,000
French Establishment in Oceania	40,000
New Caledonia	60,000
International Administration	
Tangier	80,000
Italian	
Aegean Islands[1]	141,000

	Population (1936)
Japanese	
Formosa	5,310,000
Kwantung	1,700,000
Korea	22,990,000
Saghalien	335,000
Caroline, Marrianne and Marshall Islands	105,000
Norwegian	
Spitsbergen	550
Portuguese	
Angola	2,700,000
Cape Verde Islands	160,000
Guinea	380,000
Mozambique*	4,200,000
St. Thome and Principe Islands	60,000
Macao	170,000
Timor	500,000
South African	
Southwest Africa*	280,000
Spanish	
Ceuta, Melilla	115,000
Guinea	120,000
Morocco (Spanish Zone)	750,000
Rio de Oro	20,000
United States of America	
Alaska	62,000
Panama Canal Zone	42,000
Puerto Rico	1,726,000
Virgin Islands	22,000
Guam	20,000
Hawaii	389,000
Samoa	10,000
Total	223,821,550

*Some parts were enumerated by faiths. In the case of Mozambique, the report of the census was given only to the local Portuguese missionary society, and in the case of Southwest Africa only Europeans were enumerated.

Table C.—Total Population, Majority Population and Name of Faith, Minority Groups and Number of Faiths, Atheists, and Unknown or Indefinite, Independent Countries, Latest Censuses

Country or Region	Date of Census	Population	Majority Group		Minority Groups					Non-Confessional	Unknown and Indefinite
			Name of Faith	Number of Persons	Total Number Persons	Enumerated by Name of Faith		Not Enumerated by Name			
						Faiths	Persons	Groups	Persons		
1	2	3	4	5	6	7	8	9	10	11	12
Albania	5/30	1,003,097	Moslem	696,339	306,734	4	306,734	0	0	0	24
Australia	4/21	5,435,734	Chr. of England	2,372,995	2,822,379	25	2,807,759	3	14,620	28,932	211,428
Austria	3/34	6,760,233	Roman Catholic	6,112,658	534,406	6	527,301	1	7,105	106,080	7,089
Bolivia	10/00	1,633,610	Roman Catholic	1,609,365	24,245	0	0	0	0	0	24,245
Bulgaria	12/26	5,478,741	Greek Orthodox	4,569,074	908,211	5	908,211	0	0	0	1,456
Canada											
Without Quebec	6/31	7,502,531	United Church	1,929,122	5,508,011	54	5,504,339	1	3,672	19,450	45,948
Quebec	6/31	2,874,255	Roman Catholic	2,463,160	395,945	49	395,603	1	342	1,621	13,529
Czecho-Slovakia											
Without Carpathia	12/30	14,004,179	Roman Catholic	10,762,434	2,390,453	16	2,386,100	3	4,353	849,685	1,607
Carpathia	12/30	725,357	Greek Catholic	359,167	361,218	16	360,918	3	300	4,953	19
Chile	11/30	4,287,445	Roman Catholic	4,186,806	73,567	7	38,919	1	34,545	27,072	103
Colombia	10/18	5,180,618	Roman Catholic	4,683,948	31,868	1	5,904	1	25,964	0	464,802
Costa Rica	2/92	243,205	Roman Catholic	240,701	2,504	3	2,504	0	0	0	0
Danzig	8/29	407,517	Lutheran	224,178	174,789	4	174,789	0	0	6,150	2,400
Dominican Republic	7/20	898,665	Roman Catholic	886,425	11,982	2	11,982	0	0	0	258
Egypt	2/27	14,217,864	Moslem	12,929,260	1,288,604	2	1,049,943	2	238,661	0	0
Eire	4/26	2,971,992	Roman Catholic	2,751,269	211,710	5	211,710	0	0	0	9,013
Esthonia	3/34	1,126,413	Lutheran	874,026	237,002	22	236,923	1	79	7,093	8,292
Finland	12/30	3,667,067	Lutheran	3,536,551	79,708	6	75,512	1	4,196	50,808	0
Germany											
North	6/33	46,848,601	Lutheran	36,135,446	8,516,862	3	7,917,254	2	599,608	2,145,921	50,372
South[2]	6/33	18,369,860	Roman Catholic	13,675,793	4,396,898	3	4,266,128	2	130,770	291,132	6,037
Greece	5/28	6,204,684	Greek Orthodox	5,961,529	242,993	4	242,993	0	0	0	162
Guatemala	8/21	2,004,900	Roman Catholic	1,804,900	0	0	0	0	0	0	200,000
Honduras	6/30	854,184	Roman Catholic	837,948	14,879	0	0	1	14,879	0	1,357

1	2	3	4	5	6	7	8	9	10	11	12
Hungary											
Without Left of Tisza	12/30	7,341,297	Roman Catholic	5,338,740	2,000,780	8	1,995,001	1	5,779	1,483	294
Comitats Left of Tisza[3]	12/30	1,347,022	Calvinist	699,979	646,558	8	644,381	1	2,177	476	9
Iceland	12/30	108,861	Lutheran	98,888	9,184	7	9,184	0	0	782	7
India											
Southern Provinces[4]	2/31	255,149,341	Hindu	209,777,076	38,249,311	7	38,249,311	0	0	0	7,122,954
Northern Provinces[5]	2/31	80,681,241	Moslem	46,696,202	33,055,756	7	33,055,756	0	0	0	929,283
Burma	2/31	14,647,497	Buddhist	12,348,037	1,500,163	7	1,500,163	0	0	0	799,297
Iraq											
Southern Livas	10/34	1,539,924	Moslem (Shia)	1,446,152	93,772	4	89,178	1	4,594	0	0
Northern Livas[6]	10/34	1,317,153	Moslem (Sunni)	957,535	359,618	4	334,927	1	24,691	0	0
Italy	4/31	41,176,671	Roman Catholic	41,014,096	139,719	4	138,244	1	1,475	17,283	5,573
Latvia											
Without Latgalia	2/35	1,383,338	Lutheran	1,033,276	346,933	10	345,599	3	1,334	1,445	1,684
Latgalia	2/35	567,164	Roman Catholic	326,162	240,641	5	240,236	3	405	35	326
Liechtenstein	/30	10,213	Roman Catholic	9,492	253	1	253	0	0	0	468
Lithuania											
Without Klaipeda	9/23	2,028,971	Roman Catholic	1,739,393	289,484	24	289,484	0	0	77	17
Klaipeda (Memel)	1/25	141,645	Lutheran	129,862	11,423	3	9,999	2	1,424	0	360
Luxemburg	12/35	299,993	Roman Catholic	287,997	6,238	20	6,238	0	0	4,585	1,173
Mexico	5/30	16,552,722	Roman Catholic	16,179,667	196,090	3	146,137	1	49,953	175,180	1,785
Netherlands											
Without Limburg, etc.	12/30	6,486,339	Dutch Reformed	2,649,506	2,707,977	11	2,546,582	1	161,395	1,128,689	167
Limburg and N. Brabant	12/30	1,449,226	Roman Catholic	1,310,801	122,703	11	114,523	1	8,180	15,704	18
Newfoundland and Labrador	8/35	289,588	Roman Catholic	93,925	195,567	32	195,545	1	22	37	59
New Zealand (inc. Maori)	3/36	1,573,810	Chr. of England	625,618	811,264	83	811,264	0	0	10,807	126,841
Norway	12/30	2,814,194	Lutheran	2,722,735	67,192	23	60,964	5	6,228	24,183	84
Panama	1/30	467,459	Roman Catholic	405,892	53,464	2	36,822	1	16,642	2,488	5,615
Poland											
Central and Western	12/31	24,560,400	Roman Catholic	18,960,100	5,559,200	4	5,450,400	2	108,800	0	41,100
Eastern Provinces[7]	12/31	4,274,700	Greek Orthodox	2,894,000	1,378,100	4	1,337,000	2	41,100	0	2,600
Southern Provinces[8]	12/31	3,080,700	Greek Catholic	1,951,000	1,127,700	4	1,125,400	2	2,300	0	2,000
Rumania	12/30	18,795,000	Greek Orthodox	13,300,000	5,355,000	7	5,355,000	0	0	0	140,000
Siam	7/29	11,506,199	Buddhist	10,958,426	547,773	2	547,773	0	0	0	0

1	2	3	4	5	6	7	8	9	10	11	12
Sweden	12/30	6,142,191	Lutheran	5,884,709	236,703	27	235,219	5	1,484	20,729	50
Switzerland											
Protestant Cantons	12/30	2,839,458	Protestant	2,093,178	705,199	2	705,199	0	0	41,081	0
Catholic Cantons[9]	12/30	1,226,942	Roman Catholic	977,296	238,953	2	238,953	0	0	10,693	0
Turkey	10/35	16,157,450	Moslem	15,838,673	304,651	5	291,686	1	12,965	559	13,567
Union of South Africa											
Europeans	5/26	1,676,660	Dutch Reformed	831,713	833,743	44	819,852	5	13,891	6,211	4,993
Non-Europeans	5/21	5,409,092	Methodist	730,214	1,590,691	24	1,503,514	2	87,177	10,587	3,077,600
Uruguay	10/08	1,042,686	Roman Catholic	637,681	16,498	1	16,498	0	0	0	343,507
Venezuela	1/26	3,026,878	Roman Catholic	2,818,200	10,203	2	8,203	1	2,000	0	198,475
Yugoslavia											
Eastern Provinces	4/31	9,183,697	Greek Orthodox	6,123,190	3,059,594	7	3,044,583	2	15,011	641	272
Western Province[10]	4/31	4,750,341	Roman Catholic	3,922,282	827,438	7	825,977	2	1,461	466	155

Table D.—Total Population, Majority Population and Name of Faith, Minority Groups and Number of Faiths, Atheists, and Unknown or Indefinite, Dependencies, Latest Censuses

Australian											
Norfolk	4/4/21	717	Chr. of England	460	255	7	254	1	1	2	0
Dutch											
Curacao	12/28	65,727	Roman Catholic	52,442	11,244	1	566	0	10,678	0	2,041
Surinam	12/28	148,960	Moslem	35,592	93,287	3	49,664	2	43,623	0	20,081
British											
Basutoland	5/36	562,311	Roman Catholic[13]	112,814	144,533	6	133,921	2	10,612	0	304,964
European	5/36	1,434	Chr. of England[14]	629	796	5	687	1	109	0	9
Gold Coast	4/31	2,869,864	Christian	247,747	55,544	19	55,544	0	0	0	2,566,573
Non-African	4/31	3,139	Chr. of England	1,228	1,911	18	1,807	1	104	0	0
Mauritus and Dependencies											
General Population	4/31	123,615	Roman Catholic	118,567	4,346	4	3,313	2	1,033	0	702
Indian Population	4/31	268,973	Hindu	202,212	65,893	5	65,697	2	196	0	868
Chinese Population	4/31	9,068	Roman Catholic	2,176	1,402	3	92	2	1,310	0	5,480

1	2	3	4	5	6	7	8	9	10	11	12
Nigeria	4/31	19,928,171	Moslem	7,709,807	1,040,870	4	899,524	1	141,346	0	11,177,494
Nyasaland	4/31	1,603,455	Christian	175,875	137,225	27	137,083	1	142	18	1,290,337
Europeans	4/31	1,975	Chr. of England	870	995	18	813	3	182	12	98
Asiatics	4/31	1,591	Moslem	967	613	9	613	0	0	6	5
St. Helena and Dependencies	4/31	4,183	Chr. of England	3,708	475	8	475	0	0	0	0
Seychelles	4/31	27,444	Roman Catholic	24,224	3,197	16	3,197	0	0	23	0
Swaziland	5/21	112,951	Methodist	2,652	4,484	15	4,448	1	36	5	105,810
Europeans	5/21	2,205	Dutch Reformed[17]	1,441	737	11	716	2	21	0	27
Togoland	4/31	293,714	Christian	36,164	2,164	7	2,163	1	1	0	255,386
Uganda	/21	2,854,608	Protestant	267,522	353,014	2	353,014	0	0	0	2,234,072
Zanzibar	3/31	235,428	Moslem (Sunni)	196,275	39,153	8	35,332	2	3,821	0	0
Antigua, W. I.	4/21	29,767	Chr. of England	16,883	12,854	16	12,852	1	2	30	0
Barbados, W. I.	4/31	156,774	Chr. of England	122,385	33,967	13	25,940	3	8,027	382	40
Bermuda	5/31	27,789	Chr. of England	17,150	10,639	5	8,826	1	1,813	0	0
Cayman Island, W. I.	4/21	5,253	Presbyterian	3,019	1,366	9	1,366	0	0	0	868
Dominica, W. I.	4/21	37,059	Roman Catholic	32,330	4,495	3	4,306	1	189	234	0
Falkland Islands	4/31	2,392	Chr. of England[14]	1,747	610	6	610	0	0	35	0
Grenada, W. I.	4/21	66,302	Roman Catholic	39,594	26,597	5	26,481	1	116	64	47
Guiana, British	4/31	310,933	Hindu	96,338	208,818	9	193,214	2	15,604	0	5,777
Honduras, British	4/31	51,113	Roman Catholic	30,782	20,331	7	20,220	1	111	0	0
Jamaica, W. I.	4/21	858,118	Chr. of England	270,965	479,376	17	461,017	2	18,359	0	107,777
Montserrat, W.I.	4/21	12,120	Chr. of England[14]	7,899	4,221	2	3,832	1	389	0	0
St. Lucia, W. I.	4/21	51,505	Roman Catholic	46,413	5,077	23	5,074	1	3	9	6
St. Vincent, W. I.	4/31	47,000	Chr. of England[14]	22,707	24,054	6	22,805	2	1,249	0	239
Trinidad and Tobago	4/31	412,783	Roman Catholic	142,862	269,921	28	267,318	2	2,603	0	0
Turks and Caicos, W. I.	4/21	5,612	Baptist	3,556	2,056	6	2,056	0	0	0	0
Aden and Perim	2/31	51,478	Moslem	42,838	8,640	7	8,640	0	0	0	0
Cyprus	4/31	347,959	Greek Orthodox[15]	276,573	71,386	6	70,847	2	539	0	0
North Borneo	4/31	270,223	Moslem	86,713	11,020	6	11,020	0	0	8	172,482
Palestine	11/31	1,035,821	Moslem	759,712	275,688	18	269,618	1	6,070	421	0
Gibraltar	4/31	17,405	Roman Catholic	14,783	2,607	18	2,607	0	0	15	0
Gilbert and Ellice	4/31	33,372	Congregational	19,008	12,097	8	12,068	1	29	0	2,267

1	2	3	4	5	6	7	8	9	10	11	12
Fiji Islands	4/36	198,379	Methodist	92,365	105,926	10	104,893	2	1,033	72	16
Tonga	4/31	28,839	Wesleyan	16,711	12,186	9	9,415	1	2,771	2	0
Italian											
Eritrea	4/31	598,462	Moslem	310,047	280,702	4	280,419	1	283	0	7,713
Libia											
Cirenaica	4/31	160,451	Moslem	134,414	7,442	3	7,414	1	28	0	18,595
Tripolitania	4/31	543,672	Moslem	490,377	22,337	3	22,337	0	0	0	30,958
Somalia	4/31	1,021,572	Moslem	1,019,114	583	5	583	0	0	0	1,875
Newfoundland											
Labrador	8/35	4,716	Chr. of England	2,112	2,604	5	1,494	1	1,110	0	0
New Zealand											
Cook Island and Niue	4/36	16,350	Congregational	14,554	1,745	9	1,737	1	8	13	38
Tokelau Island	4/36	1,170	Congregational[16]	782	388	1	388	0	0	0	0
Western Samoa	11/36	55,946	Congregational	32,379	23,027	12	23,027	0	0	3	537
Portuguese											
Goa (India)	2/31	579,970	Hindu	318,314	261,508	5	261,495	1	13	10	138
United States											
Philippine Islands											
Catholic Prov.	12/18	9,575,208	Roman Catholic	7,701,651	1,419,787	4	1,419,787	0	0	0	453,770
Aglipayan Prov.[11]	12/18	302,889	Aglipayan	219,790	77,589	4	77,589	0	0	0	5,510
Mohammedan Prov.[12]	12/18	436,213	Moslem	362,761	18,682	4	18,682	0	0	0	54,770
Alsace Lorraine, Northern Ireland, Colony of Sierra Leone, and Lebanese Republic of Syria											
Alsace Lorraine	3/31	1,885,823	Roman Catholic	1,501,025	317,377	2	317,377	0	0	0	67,421
Northern Ireland	4/26	1,256,561	Roman Catholic	420,428	832,996	35	832,581	1	415	136	3,001
Sierra Leone (Colony)	4/31	96,422	Moslem	25,349	43,282	23	42,915	1	367	34	27,757
Lebanese Republic	1/32	793,396	Maronite	227,800	559,203	11	559,203	0	0	0	6,393
Colonies and Mandated Countries Where Europeans and Other Non-Natives Are Enumerated by Faiths											
Aegean Islands (Italian)											
Italians	4/31	5,866	Roman Catholic	5,236	579	2	579	0	0	0	51
Brunei (British)											
Hindus and Chinese	4/31	499	Hindu	158	341	3	341	0	0	0	0

1	2	3	4	5	6	7	8	9	10	11	12
Federated Malay States (Brit.)											
Indians and Chinese	4/31	393,400	Hindu	322,373	71,027	4	70,054	1	973	0	0
Kenya (British)											
Non-Natives	3/31	73,947	Moslem	27,189	44,959	29	44,959	0	0	190	1,609
Europeans	3/31	16,812	Chr. of England	9,581	6,924	23	5,947	2	977	117	190
Netherland Indies (Dutch)											
Europeans,etc.[18]	10/30	1,961,669	Protestant	807,383	542,685	3	534,468	2	8,217	0	601,601
New Guinea (Australian)											
Non-Natives	4/21	3,173	Confucian	971	1,834	14	1,437	6	397	36	332
Northern Rhodesia (British)											
Europeans	5/31	13,846	Chr. of England[14]	5,768	7,568	27	7,192	5	376	25	485
Papua (Australian)											
Non-Natives	4/21	2,078	Chr. of England	826	1,119	16	1,044	5	75	51	82
Sierra Leone (Protectorate)											
Non-Natives	4/31	4,268	Chr. of England	1,732	2,511	17	2,497	1	14	3	22
Somaliland (British)											
Non-Somalis	4/31	2,683	Moslem	2,273	403	12	402	1	1	0	7
Southern Rhodesia (British)											
Europeans	5/36	55,408	Chr. of England[14]	23,789	30,793	30	30,793	2	18	568	240
Asiatics	5/36	2,180	Hindu	1,089	1,083	9	1,083	0	0	6	2
Colored	5/36	3,187	Chr. of England[14]	1,226	1,748	17	1,748	1	3	178	32
Straits Settlements (British)											
Indians and Chinese	4/31	151,730	Hindu	93,793	57,937	4	57,485	1	452	0	0
Tanganyika (British)											
Europeans	4/31	8,228	Chr. of England	2,256	5,781	19	5,403	3	378	110	81
Other Non-Natives	4/31	9,370	Moslem	7,126	2,209	9	2,179	2	30	6	29
Unfederated Malay States (Brit.)											
Indians and Chinese	4/31	115,557	Hindu	92,813	22,744	4	21,870	1	874	0	0

Notes to Detailed Tables A to D

1. In the case of France, census of faiths is taken in Alsace-Lorraine, and in the case of the United Kingdom, in Northern Ireland. Similarly in the British colony of Sierra Leone (population 1,769,000) the part called The Colony (population 96,422) is enumerated by faiths. So also, the Lebanese Republic, which is part of the French Mandate of Syria.

The census schedules used by the French authorities in North Africa, namely, Algeria, Morocco and Tunis, do not contain a question on religion. The population is divided into French citizens, French subjects, and aliens. However, as the native population is kept distinct from the European immigrants, and as the former are divided into Moslems and Jews, in the case of Morocco and Tunis, these results of the population censuses give some information on the distribution of the native population by faiths. In the 1936 census of Algeria, however, the French statisticians abandoned the division of the native population into Moslems and Jews, first, because it was found impossible to secure accurate information on the number of native Jews, secondly, because a question of this sort was deemed unfair from the point of view of French democratic tradition, and finally, because a Jewish investigator was making a study of the number of Jews in North Africa, especially Algeria (Rp '36, vol. 1, p. 17).

Finally, in a few colonies, the Europeans and other non-natives are enumerated by faiths.

The census results of Algeria, Morocco and Tunis follow:

Algeria	7,234,684
Native Moslems (French citizens, French subjects and aliens)	6,190,381
Europeans and Jews (native and European)	1,044,303
Morocco	6,245,222
Native Moslems	5,880,686
Native Jews	161,942
Europeans (Christians, Jews and others)	202,594
Tunis	2,608,313
Native Moslems	2,335,623
Native Jews	59,485
Europeans (Christians, Jews, and others)	213,205

For the census results of the colonies and dependencies which enumerate the Europeans and other non-natives by faiths, see Table D, p. 65, 66.

2. Includes states and districts of Donau, Freiburg district, Hohenzollern, Karlsruhe district, Konstanz district, Lower Bavaria, Lower Frankonia, Muenster, Osnabrueck, Rhine province, Swabia, Upper Bavaria, Upper Pfalz, Upper Silesia.

3. Includes Bekes, Bihar, Hajdu inc. Debrecen, Szabolcz, Szatmar, Ugocsa es Berg.

4. All agencies, provinces and states except Aden, Burma and those named in note 5.

5. Includes Baluchistan states and territories, Bengal, Northwest frontier agencies, provinces and territories, Jammu and Kashmir, and Punjab.

6. Includes the livas of Bagdad, Diyala, Dulaim, Erbil, Kirkuk, Mosul and Sulaimani.

7. Includes provinces of Novogrodek, Polesia and Vohlyn.

8. Includes provinces of Stanislawow and Tarnopol.

9. Includes cantons of Appenzell, Fribourg, Lucerne, Nidwald, Obwald, Schwyz, Soluthurn, St. Gallen, Tessin, Uri, Valais, Zug.

10. Includes provinces of Dravska, Primorska and Savska.

11. Includes provinces of Ilocos Norte, Zamboles.

12. Includes Colabatos—regular and special; Lanao—special, Sulu—regular and special.

13. Returned as Church of Rome.

14. Returned as Anglican.

15. Returned as Christian Orthodox.

16. Returned as London Missionary Society.

17. Returned as Dutch.

18. Groups including Christians: Ambonese, Batak, Europeans, and Handonese.

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